

Oleg Grabar

CATALOGUE
OF
THE PERSIAN MANUSCRIPTS
IN
THE BRITISH MUSEUM.

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BY
CHARLES RIEU, PH. D.
KEEPER OF THE ORIENTAL MSS.

VOLUME III.

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P R E F A C E.

THIS third and last volume of the Persian Catalogue consists of two distinct parts. The first completes the descriptive portion of the Catalogue. It contains notices of 461 MSS., which, added to the contents of the first two volumes, brings up the total of MSS. described to 2536.

Of these 461 volumes a large proportion, consisting of the first 429 numbers, belong to the Elliot Collection, which relates almost exclusively to Indian history, and was purchased in the year 1878. They have been dealt with as a separate group, and are arranged on a plan similar to that of the preceding part of the catalogue.

The remaining thirty-two volumes are recent acquisitions from various sources. They have been described in numerical order (pp. 1062 to 1075).

The second part of the volume comprises five appendices to the whole catalogue. They are:—

1. ADDITIONS AND CORRECTIONS, p. 1077. These are complementary notices resulting, for the most part, from the accession of fresh material, together with some emendations of oversights and of typographical errors.

2. INDEX OF TITLES, p. 1099. The titles are given in the original character; and the list is not confined to works extant in the collection; but, in addition, it includes both the works referred to by writers themselves, either as their authorities or as previous compositions of their own, and also those which are ascribed to them by biographers, as far as such works are incidentally mentioned in the catalogue. References of the former and more important class will be easily distinguished by means of the heavier type of the numerical figures.

3. INDEX OF PERSONS' NAMES, p. 1137. This index comprises authors and their patrons, translators, celebrated calligraphers, and generally all persons noticed in the catalogue, without, however, including the sovereigns whose names occur only in the statement of the contents of historical works. With a view to facilitate research, dates have been added wherever they could be ascertained or approximately determined.

4. **CLASSED INDEX**, p. 1187. Although the system of classification adopted in the first two volumes of the catalogue embraces the great bulk of the Persian MSS., it not seldom happens that works treating of the same or kindred subjects are noticed far apart from each other. This arises partly from the not inconsiderable number of MSS. of mixed and often heterogeneous contents, partly from the fact that recent acquisitions have been separately described in the third volume. The object of the classed index is to remedy this inconvenience, and to exhibit in one view under their respective classes, and, as far as possible, in chronological sequence, all the works extant in the collection.

5. **NUMERICAL INDEX**, p. 1209. The numbers, or numerical designations, of the MSS. of the several collections or series are here given in arithmetical order, with reference to the pages of the catalogue where they are described.

EXTENT, ORIGIN, AND GROWTH OF THE PERSIAN COLLECTION.

The above-mentioned total of 2536 MSS. described in this catalogue includes some which, although containing Persian texts, might with equal or better right be claimed for the Arabic or Turkish collection, and also a few Persian documents of small extent and little import which occur in miscellaneous volumes. But, after subtracting such doubtful elements, it will be found that the Persian collection does not fall far short of 2500 volumes, while the number of Arabic MSS. does not reach 2000, and every other collection of Oriental MSS. in the Museum is far below that amount.

The Persian collection may be said to be a creation of the present century, for at the close of the last it hardly amounted to 150 volumes. Considering the long and intimate connexion of England with India, one might naturally suppose that it came chiefly from the latter country. For a considerable portion of it, such is undoubtedly the fact; and, indeed, the numerous class of MSS. appertaining to that luxuriant branch of Persian literature which flourished in India could hardly have any other place of origin.

On the other hand, it will be presently seen that the most extensive and valuable addition ever made to our Persian library came from the western borders of Iran, and that several others are derived from Persia proper, while even those collections which were formed in India comprise a considerable number of MSS. originally written in Persia.

We now enter upon the grateful task of recording the names of the chief contributors to the Persian collection, placing in the first rank the eminent man to whom the credit is due of having laid the true foundation of our Oriental library in the four branches of Arabic, Persian, Turkish, and Syriac literatures.

CLAUDIUS JAMES RICH, born in Dijon in the year 1787, and educated in Bristol, evinced from boyhood an eager taste and exceptional aptitude for linguistic acquirements. Having obtained an appointment in the East-India Company's Service, he embarked for the East in 1804, and during a stay of some years in Turkey, Egypt, and India made himself a complete master of the leading languages of Asia.

In 1808 he was appointed Resident at Baghdad, and applied himself with untiring energy to the collecting of Oriental MSS. His success was such that, after the lapse of four years, he found himself in possession of no less than 392 volumes in Arabic, Persian, and Turkish. A catalogue of these, drawn up in Latin by himself, was sent to Vienna, and published in the *Mines de l'Orient*, vol. iii., p. 328, and vol. iv., pp. 111, 288, 455.

After his return from a visit to Europe, in 1813, Rich added largely to his collection, which is justly termed by his biographer^a the most extensive ever brought together by any private person in the East. The disturbed state of Baghdad, which culminated in an attack upon the Residency, compelled him in 1820 to remove to Basrah, and thence to Shiraz, where he was carried off by cholera on the 5th of October, 1821, at the early age of thirty-four.

His collection of MSS., which was purchased for the Museum by Act of Parliament in 1825, consists of 802 volumes, which now bear the numbers 7141—7942 in the series of Additional MSS. They fall under the following heads: 390 Arabic, 230 Persian, 110 Turkish, 65 Syriac and Carshunic, 3 Armenian, 3 Greek, and 1 Hebrew.

A table printed at the end of the Numerical Index, p. 1228, shows the correspondence of the original nos. of Rich's Persian MSS. as they appear in the *Mines de l'Orient*, with those which they have received in the Museum.

Four more Persian MSS., Rich's latest acquisitions, which had been reserved by his widow, were, shortly after her death in 1879, presented to the Trustees by his son-in-law, Claude Erskine, Esq. They are now designated Oriental MSS. 2194—2197.

The Rich Collection covers the entire field of Persian literature. It abounds in early copies of standard writers, and includes works of great rarity, some previously unknown. The limits of our space will allow us to mention only a few of the most remarkable, referring for further details to the pages of the catalogue:—

History. Jāmi' ut-Tavārikh, by Rashīd ud-Dīn, a bulky folio from the library of Shāhrukh, the son of Timūr (p. 74).—Mavāhib Ilāhī, a history of the Muzaffaris, by Mu'in Yazdī (p. 168).—History of Ṭabaristān, by Ibn Isfandiyār (p. 202).—Tāj ul-Ma'āshir, by Ḥasan Nizāmī, dated A.H. 711. (p. 239).—Tarikh i Šadr i Jahān, a history

^a A brief notice of the life of Rich by an anonymous friend is prefixed to his "Narrative of a residence in Koordistan and on the site of ancient Nineveh," edited by his widow, London, 1836. Another posthumous work of Rich entitled "Narrative of a Journey to the site of Babylon in 1811, with two memoirs on its ruins, and a narrative of a Journey to Persepolis," was also edited by his widow, London, 1839.

written for Maḥmūd Shāh of Gujrāt about A.H. 907 (pp. 86, 1079).—Maḥṣad ul-Akṣā, a history of Muḥammad and the early Khalifs, translated from the Arabic by Ḥusain Khwārazmī, circa A.H. 830 (pp. 144, 1081).—Hasht Bihisht, a history of the early Osmanlis, by Idrīs Bidlisī, A.H. 910, in two large folios (p. 216).—History of the Persian General Rustam Khān, by Bījan (p. 188).—Ḳiṣaṣ ul-Khākānī, a history of Shāh 'Abbās II., by Vali Ḳuli Shāmlū (p. 190).—Tabṣirat ul-'Avām, a history of creeds and sects, composed about A.H. 650, by Murtaẓā 'Alam ul-Hudā (pp. 140, 1081).—Laṭā'if Nāmah, or lives of poets, translated from 'Alī Shīr's Taẓkirah, and continued to A.H. 927, by Fakhri (p. 365).

Sciences. Tafhīm, the astronomical treatise of al-Bīrūnī, a fine copy dated A.H. 685 (p. 451).—Durrat ut-Taǧ, an encyclopædia written for Amīrah Dubāj, king of Gīlān, by Ḳuṭb ud-Dīn Shīrāzī (p. 434).—Zīj i Ilkhānī, or astronomical tables of Naṣīr ud-Dīn Ṭūsī, a copy of the 14th century (p. 454).

Lexica. Sharafnāmah i Aḥmad Munyarī, a glossary compiled by Ibrāhīm Ḳivām circa A.H. 870 (p. 492).—Tuḥfat us-Sa'adat, written for Sultan Sikandar Lodī A.H. 916 (p. 493).—Majma' ul-Furs, by Surūrī, about A.H. 1008 (p. 498).—Kanz ul-Lughāt, compiled for the Kār Giyā of Gīlān, circa A.H. 870 (p. 507).

Poetry. The rare Divāns of Maṣ'ūd i Sa'd and Abul-Faraj Rūnī (p. 549) and of Saif Isfarangī (p. 582).—Our earliest copy of the Khamsah of Nizāmī, written in minute Naskhī A.H. 802 (p. 564).—A poetical version of Kalilah and Damnah, composed about A.H. 660 for 'Izz ud-Dīn Kaikā'ūs, Sultan of Rūm, by an otherwise unknown poet, Aḥmad Ḳānī'ī (p. 582).—Two fair copies of the Khamsah of Amīr Khusrau, dated A.H. 981 and 982 (p. 616).—Five poems of Khwājū Kirmānī, dated A.H. 934 (p. 622).—The Kulliyāt of Kātibī, written by Sulṭān 'Alī Mashhadī A.H. 857 (p. 637).—The Divān of Naẓīrī of Ṭūs, an otherwise unknown poet, who lived at the court of the Bahmanis, circa 850 (p. 641).—Shāhnāmah i Shāh Ismā'il, by Ḳāsimī, a richly ornamented copy, described by Rich as "a relick of the great Sefiyyan library" (p. 660).—Three poems in Guran (pp. 728—733). This language, which Rich took for a variety of Kurdish, proves to be a genuine Persian dialect, which, although in an advanced stage of phonetic decay, has preserved some curious archaic forms.

Miscellaneous. Tafsīr i Ṭabari, translated for the Amīr Maṣṣūr B. Nūḥ A.H. 345 (p. 8).—Maḳāmāt i Ḥamīdī, a copy of the 13th century (p. 747).—Al-Faraj Ba'd ash-Shiddat, translated from the Arabic of Ḳāzī Tanūkhī, dated A.H. 903 (p. 751).—Maḥbūb ul-Ḳulūb, a collection of tales, by Barkhwurdār circa A.H. 1050 (pp. 767, 1093).

While Rich was residing at Baghdad, Persia was visited by a man, some years his senior, who has left a greater mark in history. Major-General SIR JOHN MALCOLM, who was born in 1769 and died in 1833, is no less known by his distinguished services in war and diplomacy than by his literary productions. The principal of these are his

History of Persia, which was published in 1815, and remains to this day the standard work on that subject, and his still more popular Sketches of Persia, which appeared in 1827.^a

Malcolm was twice sent by the Governor-General of India on political missions to the Court of Teheran, in the years 1800 and 1810, and was received on both occasions with marked regard by Fath 'Alī Shāh, with whom he became a special favourite. Being an accomplished Persian scholar and a passionate lover of Firdausi and other classical poets, he availed himself of his rare opportunities to secure some exceptionally fine copies of their works.

His collection of forty-seven volumes (now designated Add. 24409—24418, 27236—27275), partly of Persian, partly of Indian origin, was purchased of his son, General George A. Malcolm, in two separate portions, in the years 1862 and 1865. It includes some MSS. which originally belonged to Malcolm's brother-in-law, SIR JOHN MACDONALD KINNEIR.

The latter, who had been residing some years in the Carnatic as Political Agent at the Court of the Navvāb, accompanied Sir John Malcolm on his second mission to Persia. He was subsequently appointed Minister at the Court of Teheran, and died at his post in 1831 (see p. 394). He is the author of a "Geographical Memoir of the Persian Empire," London, 1813, and of a "Journey through Asia Minor, Armenia, and Koordistan," London, 1818.

To Sir John Malcolm are due—

A richly illuminated Shāhnāmāh of the 16th century (p. 536).

Another copy remarkable for the copiousness of its text, which was the main source of Lumsden's edition (p. 537).

Two illuminated copies of the Khamsah of Nizāmī (pp. 571, 866), the latter of which, dated A.H. 821, contains, in addition, the Khamsah of Amīr Khusrau, and the rare Gul u Naurūz of Jalāl Ṭabīb.

A splendid MS. of the Būstān of Sa'dī, written by the poet and calligrapher Rukn ud-Dīn Mas'ūd, and dated at Agra, A.H. 1039 (p. 603).

The curious and exquisitely ornamented volume described as a pocket-library, written A.H. 813 for Mirzā Iskandar, grandson of Tīmūr and Viceroy of Fārs (p. 868).

The presentation copies of two works dedicated to Malcolm, Tashrīḥ ul-Aḳvām (p. 65), and Tazkirat ul-Umarā (p. 302), both profusely illuminated by Hindu artists.

A history of Akā Muḥammad Kājār, by Muḥammad Sāru'ī (p. 199).

The MSS. which bear the name of Kinneir are all historical, and appear to have been presented to that gentleman by 'Azīm ud-Daulah, Navvāb of the Carnatic. They include the rare history of Shāh 'Abbās I. by Jalāl Munajjim (p. 184), and the Futūḥāt i 'Ādilshāhī (p. 317).

^a See the "Life and Correspondence of Major-General Sir John Malcolm," by J. W. Kaye, London, 1856.

The residency of Baghdad, left vacant by the death of Rich, was filled some years later by Colonel ROBERT TAYLOR, who occupied the post from 1828 to 1843, and died at Boulogne in 1852.* During his previous long residence in the East, chiefly at Bushehr and Basrah, and while accompanying Sir Gore Ouseley on his mission to the Persian Court, Col. Taylor had acquired a thorough knowledge of Arabic and Persian. Following in the track of his predecessor, he carried on the search after Oriental MSS. with the same unremitting energy. But he was more discriminate, not to say fastidious, in his choice, and confined his selection almost exclusively to early copies of important works of historical or geographical interest. The result was a collection which, although numerically inferior to that of Rich, may be said to exceed it in intrinsic value.

It consists of 355 volumes (now Add. MSS. 23252—23606), viz., 247 Arabic, 90 Persian, 11 Turkish, 7 Syriac and Mendaïtic; and was purchased of Col. Taylor's widow in the year 1860.

The Persian section includes—

The general history of Khwurs̄hāh, known as *Elchī e Nizāmshāh*, a work written A.H. 970, at the Court of Shāh Tahmāsp (p. 107).

An early and complete copy of *Tārikh i Vassāf* (p. 161).

Tārikh i Giti-gushāi, a history of the Zand dynasty (p. 196).

Zinat ut-Tavārikh, a voluminous historical compilation, written for Fath 'Alī Shāh, A.H. 1221 (p. 135).

An early copy of the *Sharaf Nāmah*, or history of the Kurds by Sharaf Khān Bidlisī (p. 208).

Three works relating to the history of Shūshtar and its famous dyke (pp. 214, 215, 383).

A fair and early copy of *Majālis ul-Mūminīn* (p. 337).

A narrative of a journey to England by Mirzā Abul-Ḥasan, the Persian Ambassador of Morier's "*Haji Baba*" (p. 386).

Nafā'is ul-Funūn, a voluminous encyclopædia compiled about A.H. 750: a nearly contemporary copy (p. 437).

Siyar ul-Mulūk, a treatise on king-craft by the famous Nizām ul-Mulk (p. 444).

Zakhīrah i Khwārazmshāhī, or thesaurus medicinæ, composed circa A.H. 500 (p. 466).

Tuḥfat ul-Aḥbāb, a rare poetical glossary, by Ḥāfiẓ Aubahī, A.H. 936 (p. 494).

Col. Taylor had an illustrious successor in the person of Colonel, now Major-General, SIR HENRY CRESWICKE RAWLINSON, K.C.B., whose brilliant achievements in the decipherment of the cuneiform inscriptions, and learned researches in Eastern

* See a Memoir of the Life of Col. R. Taylor, written by his son-in-law, T. K. Lynch, Esq., and printed in the preface to the Arabic Catalogue of the British Museum, p. ii.

geography, are too well known to need recording here. Previous to his appointment in 1843 to the Residency of Baghdad, where he remained as Consul-General until 1851, Sir Henry had spent ten years, partly in Persia, where he held a command in the army of the Shah, partly in Afghanistan as Political Agent. In 1859 he was sent as Envoy Extraordinary to the Court of Teheran.

In the rarity and importance of its contents, and more especially in the marked preponderance of historical works, the collection of Sir Henry Rawlinson bears a close resemblance to that of Col. Taylor, to which, however, it is inferior in point of numbers. It consists of 104 volumes (Oriental MSS. 1491—1594), viz., 75 Arabic, 23 Persian, 2 Turkish, 3 Syriac, and 1 Pehlevi; and it was acquired for the Museum in the year 1877.

Of the Persian MSS. the most valuable are—

The first, and only extant, volume of the Geography of Ḥāfiẓ Abrū, written for Shāhrukh A.H. 820, and containing a full and important history of Khorasan (p. 421).

A geographical work, with maps, translated for the Amīr of Jand about A.H. 616 from an Arabic original ascribed to Jaiḥānī (p. 417). This is a modern transcript from an old and fine MS. obtained by Sir Henry at Isfahan in 1837 and lost in the troubles of Afghanistan.

A general history compiled A.H. 816 for Mirzā Iskandar, Viceroy of Fārs, and containing a contemporary account of the campaigns of Timūr (p. 1062).

The Haft Paikar of Nizāmī, written by a celebrated calligrapher, Shāh Maḥmūd Nishāpūrī, A.H. 952 (p. 574).

To SIR JOHN CAMPBELL, who in 1831 succeeded Sir John Macdonald Kinneir as British Envoy at the Persian Court and took an active share in the transactions which secured the throne to Muḥammad Shāh (see p. 393), the Museum is indebted for sixteen Persian MSS. (Add. 22692—22707) which were purchased of his widow in the year 1859.

They include—

An early copy of the Guzīdah, to which is added a history of the Muzaffarī dynasty composed A.H. 823 (p. 80).

A volume containing two very rare works, a history of the Saljūk dynasty by Muḥammad Ben un-Nizām, and a contemporary account of the Qarākhītāis of Kirmān by Nāṣir ud-Dīn Yazdī (p. 848).

Tārīkh i Jahān-ārā, a detailed history of Faṭḥ 'Alī Shāh by Muḥammad Ṣādiq (p. 200).

An illuminated copy of the Khamsah of Amīr Khusrau, dated A.H. 978 (p. 616).

A Divān of the same poet, dated A.H. 890 (p. 614).

A Divān of Khayālī, dated A.H. 889 (p. 639).

The Right Honourable SIR CHARLES AUGUSTUS MURRAY was the immediate predecessor of Sir Henry Rawlinson at the Court of Persia, to which he was sent as Envoy

Extraordinary in the year 1854. He had previously filled the post of Consul-General in Egypt, to which he was appointed in 1844. Both countries are represented in his collection, which was purchased for the Museum in 1875, and contains 45 Coptic and Arabic, and 15 Persian MSS. (Oriental MSS. 1314—1373).

Of the latter, the most remarkable are—Richly illuminated 16th century copies of the *Zafar Nāmah* (p. 176), of the *Khamsah* of Nizāmī (p. 572), and of the *Kulliyāt i Sa'dī* (p. 599), the last from the library of Fath 'Alī Shāh.

An account of the numerous descendants of Fath 'Alī Shāh (p. 201).

A fine album of miniatures and specimens of calligraphy (p. 786).

Two more names will complete the list of collections formed in Persia or on its borders. The Reverend J. H. STERNSSCHUSS, on his return from that country, where he had resided some years as missionary, offered to the Museum in 1851 a set of 53 Oriental MSS. (Add. 18497—18549), nine of which were Persian. Among the latter are found—

Our earliest copy of the *Shāhnāmāh*, written in Naskhī, probably in the 13th century, and stated to come from Yazd (p. 533).

A very fine and valuable copy of the complete works of Amīr Khusrāu, dated A.H. 923 (p. 609).

The poems of Shaukat, a Kājār prince (p. 727).

Khulāṣat ul-Afkār, or notices of poets compiled A.H. 1211, by Abu Ṭālib Khān (p. 378).

M. ALEXANDRE JABA, who was appointed in 1856 Russian Consul in Erzeroum, is well known to Oriental scholars as the chief authority on the Kurdish language. His "*Recueil de notices et récits Kourdes*" was published in St. Petersburg in 1860, and his "*Dictionnaire Kurde-Français*," in the same place in 1879. His collection, consisting of 46 Turkish, 38 Arabic, and 22 Persian MSS. (Oriental 1126—1231), was purchased by the Museum in 1872.

The Persian section comprises—

Our earliest copy of the *Maṣnavī* of Jalāl ud-Dīn Rūmī, written probably about A.D. 1400 (p. 586).

The revised edition of the same poem, by 'Abd ul-Laṭīf Gujrātī (p. 589).

The apocryphal seventh *Daftar* of the *Maṣnavī* (p. 587).

A *Divān* of Jāmī, dated four years before the poet's death (p. 644).

The *Muḥaddimat ul-Adab* of Zamakhsharī, dated A.H. 864 (p. 505).

Turning now to the accessions which the Persian collection has received from India, we find a rich store of MSS., brought together during the last hundred years by a succession of eminent men, all of them civil or military servants of the Honourable East-India Company.

First of these in point of time, as well as in rank and fame, stands WARREN HASTINGS, whose stock of Oriental MSS., however, is by no means proportionate to the place he fills in history. It amounts to twenty Persian and Arabic volumes (Oriental MSS. 1105—1124) found among his voluminous papers, which did not reach the Museum until the year 1872. The historical works, which form the main part of the Persian section, are of common occurrence, with the only exception of Salim Ullah's history of the Nāzims of Bengal (p. 312).

Captain CHARLES HAMILTON,* of the Bengal establishment, one of the first members of the Asiatic Society of Calcutta, is known as the author of an "Historical Relation of the origin and progress of the Rohilla Afgans," published in 1787, and of the translation of the Persian Hidāyah, printed in London, 1791. The original of the latter work, in four volumes (p. 23), is found among the 25 MSS. (Additional 5543—5567) which he left at his death, in 1792, and which were purchased for the Museum in 1794. They comprise also the Persian and Arabic dictionaries of 'Abd ur-Rashīd Tattavī (pp. 500, 510) and a hitherto unnoticed Arabic lexicon compiled for Jahāngīr (p. 509).

The first Indian collection of any extent is due to NATHANIEL BRASSEY HALHED, the well-known author of a "Code of Gentoo Laws," compiled by desire of Warren Hastings, and published under his authority in London, 1776 (see p. 62). Halhed was one of the first pioneers in the field of Sanskrit, and an eager inquirer into the creed, mythology, and legends of the Hindus, which, the original language being yet in a great measure a sealed letter, he was fain to study at second hand through the medium of the Persian translations. Copies of these, covered with his annotations, form a prominent feature of his collection. His MSS., 93 in number (Additional 5569—5661), 59 being Persian, were bought partly of a bookseller, partly of himself, in the years 1795 and 1796. They include—

Two copies of the Persian version of the Mahābhārata made by command of Akbar, the first of which is copiously illuminated with Hindu drawings (p. 57).

Translations of the Bhagavad-gītā, Bhāgavata-Purāna, and Yoga-Vāsishtha (pp. 59—61).

Two copies of the Kashf ul-Lughāt, a poetical glossary compiled about A.H. 950 by 'Abd ur-Raḥīm Sūr (p. 495).

A fine Shāhnāmah with numerous miniatures in the Indian style, once belonging to the Emperor Jahāngīr (p. 536).

Contemporary copies of the Dīvān of Ṭālib Āmulī (p. 679) and of the rare Dīvān of Rafī'ī (p. 672).

* See Rose's "Biographical Dictionary," vol. viii. p. 196.

A still larger set of Oriental MSS., consisting of 130 volumes (Additional 6528—6657) was bequeathed to the Museum in 1825 by the Rev. John Fowler Hull. They appear to have been collected in India by JAMES GRANT, whose name and official seal are to be seen on most of them.

James Grant, who held from 1780 to 1784 the post of Resident at the Court of Nizām 'Alī, had transcripts made for him of some important historical works in the library of Şamsām ul-Mulk in Haidarābad. After his return to Bengal he was appointed, in 1786, Chief Serrishtadār of the Board of Revenue, and carried on a searching investigation into the native system of land-tenure. Some of the materials collected by him for that purpose are found in his papers (p. 408), and the information he obtained was embodied in an "Inquiry into the nature of Zemindary tenures," printed in London, 1790.

The Persian division of this collection consists of 106 MSS., chiefly historical. The following are some of the most valuable:—

Ma'aşir ul-Umarā, or lives of the great Amīrs of the Indian empire, transcribed from a MS. in the library of the author, Şamsām ul-Mulk Shāhnavāz Khān (p. 339).

Mir'at uş-Şafā (p. 129), Tārikh i Khāfī Khān (p. 232), Mir'at ul-Vāridāt (p. 275), all copied from MSS. in the same library.

An early and rare translation of the Memoirs of Bābar, by Mirzā Pāyindah (p. 801). Tabakāt i Akbarī, from the library of Aurangzib (p. 220).

An anonymous history of the Kuṭubshāhis (p. 320).

A 15th century copy of the Zafar-Nāmāh with the Muḳaddimah (p. 174).

Madār ul-Afāzil, a copious Persian dictionary by Ilahdād Faiẓī (p. 496).

Farhang i Jahāngirī, transcribed from a MS. corrected by the author (p. 497).

Mihr u Mushtarī by 'Aṣṣār, with Persian miniatures, dated A.H. 876 (p. 626).

About the beginning of the present century a collection of considerable extent and great value was formed by Major WILLIAM YULE, who was born in East Lothian in 1764, went to India as a cadet in 1781, returned home in 1806, and died in Edinburgh in 1839. Major Yule was no mean Persian scholar: his MSS. are full of marginal notes which bear testimony to their attentive perusal by the owner. They were mostly collected during the latter years of his Indian career, when he was Assistant-Resident in Lucknow under Lieut.-Col. William Scott, and afterwards in Dehli under Lieut.-Col. David Ochterlony.*

The collection consists of 267 Arabic, Persian, and Hindustani MSS., now designated Additional 16637—16880, 18401—18423. For this most valuable accession to the Oriental library the Museum is indebted to the liberality of the three sons of the collector, Sir George Udny Yule, C.B., K.C.S.I., the late Lieut.-Col. Robert Abercrombie

* For the above data we are indebted to Major-General Sir Frederic J. Goldsmid, who, in a review of the second volume of the Persian Catalogue inserted in the "Athenæum" of Sept. 24, 1881, has given interesting notices of three of the principal contributors to the Oriental Collection.

Yule, and the learned editor of Marco Polo, Col. Henry Yule, C.B., who presented the whole collection to the Trustees in two portions in the years 1847 and 1850.

The Persian MSS., which amount to 232 volumes, and include many fine and ancient copies written in Persia, are partly derived from the libraries of the Şafavî prince, Sultân Muḥammad Mirzâ, of Tiket Râi, minister of Oude, and of the French General Claude Martin, who died in Lucknow in 1800. We must here confine ourselves to the mention of a few of the rarest and most choice :—

Tārīkh i Ghāzānī, or Rashīd ud-Dīn's history of the Moghuls, a fine MS. of the 14th century (p. 78).

The Safar-Nāmah of Nāṣir i Khusrau, a MS. dated A.H. 1102, which the learned editor, M. C. Schefer, holds for the best copy extant of that extremely rare and curious work (pp. 379, 1086).

A 16th century copy of the Majma' ul-Ansāb (p. 83).

Rauzāt ul-Jannāt, or history of Herat, from the imperial library of Dehli (p. 207).

Tazkirat ul-Vakī'āt by Jauhar Aftābjī, dated A.H. 1019 (p. 246).

Muntakhab ut-Tavārikh by Muḥammad Yūsuf Atakī (p. 122).

Mir'āt i Aftābnumā, a copy presented to Col. David Ochterlony by the author Shāhnavāz Khān (p. 131).

Favā'id i Şafaviyyah, a history compiled for Sultân Muḥammad Mirzâ (p. 133).

Two rare histories of Kashmir (p. 297).

Nafahāt ul-Uns by Jāmī, a copy dated A.H. 916 and collated with the autograph MS. of the author (p. 349).

The Tazkirah of Shīr Khān Lodī and the Riyāz ush-Shu'arā of 'Alī Kūli Dāghistānī (pp. 370, 371).

A treatise on the art of war composed for Sultan Shams ud-Dīn Īltatmish about A.H. 620, by Fakhr ud-Dīn Mubārakshāh (p. 487).

The Dānish Nāmah i 'Alā'ī by Abu 'Alī Ibn Sinā (p. 433).

The rare Divān of Rashīd Vatvāt (p. 553).

A fine illuminated copy of the Khamsah of Nizāmī, dated A.H. 936 (p. 570).

An early collection of the works of Sa'dī, with an unknown Muḥāzarah by Kamāl Isfahānī (p. 600).

A fine 16th century MS. containing the Divāns of Shams i Tabrīz, Sanā'ī, and Kāsim i Anvār (p. 825).

Jāmī' ul-Hikāyāt by 'Aufī; a 16th century copy (p. 749).

The Nigāristān, written in imitation of the Gulistān, A.H. 735, by Mu'ini Juvainī (p. 754).

Laṭā'if ut-Tavā'if by 'Alī, son of Husain Vā'iz, dated A.H. 1087 (p. 757).

The next collection, one of the largest made in India, is due to the accomplished translator of the "Memoirs of Baber." WILLIAM ERSKINE, born in Edinburgh in 1773,

was bred for the legal profession, and qualified as a Writer of the Signet. Sir James Mackintosh, on his appointment as Recorder of Bombay in 1804, took him to India as his Secretary,^a and in 1809 gave him in marriage one of his daughters, a sister of Mrs. Rich.

In 1808 Erskine was appointed Clerk of the Court of Small Causes, and in 1820 Master in Equity. He was one of the founders and the first Secretary of the Literary Society of Bombay, of which he subsequently became Vice-President. To its transactions he contributed five learned dissertations relating to Parsi literature and Indian antiquities, which have been summarised by Dr. John Wilson in the *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. iv., pp. 276—284.

In 1823 failing health compelled Erskine to leave India; but after a short interval he resumed his studies and literary researches. He spent the last years of his life chiefly in Edinburgh, at Pau, and at Bonn on the Rhine, and died in his native city on the 28th of May, 1852.^b

His fame chiefly rests on two works written, or completed, after his return to England, viz. the translation of the *Autobiography of Baber*, published in London, 1826, with an introduction and notes, which display the author's full command of the subject, and the "*History of India under the two first sovereigns of the House of Taimur, Baber and Humayun*," completed in 1845, and edited, after the author's death, by his son, Claude Erskine, London, 1854. The masterly treatment of these two reigns must inspire every reader with deep regret that life and health were not vouchsafed to the author for the carrying out of his original plan of a complete history of the house of Timūr from Bābar to Aurangzib, a work for which he had collected ample materials.

These materials are happily preserved and accessible to all. They form the main and most valuable part of Erskine's English papers, which, together with those of his friend Dr. John Leyden, were liberally presented to the Museum, in 1865, by Claude Erskine, Esq., and are now numbered Additional MSS. 26555—26621. They consist of translations and abstracts which he made for himself of the following historical works: *Memoirs of Humāyūn's reign* by Jauhar (Add. 26608, 26620).—*Tārīkh i Rashīdī* by Mirzā Haidar Dughlāt (Add. 26612).—*Memoirs of Bāyazīd Bayāt*, relating to the reigns of Humāyūn and Akbar, and brought down to A.H. 999 (Add. 26610).—*Muntakhab ut-Tavārikh* by 'Abd ul-Ḳādir Badā'unī (Add. 26609).—*Akbar Nāmāh* by Abul-Faẓl: the reign of Humāyūn (Add. 26607); abstract of the reign of Akbar (Add. 26620, 26621).—*Memoirs of Jahāngīr*: the first ten years of the reign (Add. 26611).—*Iḳbāl Nāmāh i Jahāngīrī* (Add. 26612).—*Tārīkh i Khāfī Khān*: the reign of Shāhjahān (Add. 26613-14); the first part of the same work, extending from Bābar to the 21st year of Jahāngīr,

^a Sir James wrote at that time that "he had the good fortune to bring out with him a young Scotch gentleman, Mr. Erskine, who was one of the most amiable, ingenious, and accurately informed men of the world."

^b See the brief notices of Erskine's life in the "*Journal of the Royal Asiatic Society*," vol. xv., *Proceedings*, p. ii., and in the "*Calcutta Review*," vol. xxv. p. 287.

translated by Captain Gordon and corrected by Erskine (Add. 26617—26619); abstract of the same work from the accession of Shāhjahān to the reign of Farrukhsiyar (Add. 26615-16).

Erskine's Oriental MSS., purchased of the collector's son in 1865, amount to 436 volumes, in Arabic, Persian, Turkish, Sindī, Sanskrit, Prakrit, Marathi, and Hindi, and are now numbered Additional MSS. 26119—26554. The Memoirs of Bābar are represented by a copy of the Turkī original, dated A.H. 1039 (Add. 26324); two copies of the Persian version made for Akbar (pp. 244, 245); and fragments of the earlier translation of Shaikh Zain (pp. 246, 926).

Among the Persian MSS., which are 195 in number, are found, besides the above, the following valuable works:—

Ṭabaḳāt i Nāsirī, the earliest Persian history extant: a fair copy of the 14th century (p. 72).

Tārīkh Abulkhair-khānī, an otherwise unknown history, composed for 'Abd ul-Laṭīf Khān Uzbek about A.H. 947 (p. 102).

Ulūs Arba'ah Changīzī, also called Shajarat ul-Atrāk (p. 164).

The Nigāristān of Aḥmad Ghaffārī, a copy written in the author's lifetime, A.H. 970 (p. 106).

The rare third volume of Tārīkh i Khāfī Khān containing the history of the Deccan (p. 235).

Aḥvāl i Khavākīn, a history of the successors of Aurangzīb written A.H. 1147 by a hitherto unnoticed author, an officer attached to Nizām ul-Mulk (p. 276).

Mir'āt i Sikandarī, a good and early copy, dated A.H. 1042 (p. 287).

History of the Deccan by Lachhmī Narāyan Shafīḳ (p. 859).

Choice and early copies of the Khamsah i Nizāmī (p. 571), of the Maṣnavī (p. 586), and of the Haft Manẓar (p. 653).

The venerable leader of Sanskrit scholars, HORACE HAYMAN WILSON, who resided in India from 1808 to 1833, and died in London on the 8th of May 1860 at the age of seventy-four,* left a few Persian and Hindustani MSS. (Add. 24027—24048) which passed, shortly after his death, to the British Museum.

Wilson was a fluent reader of Persian; and from these volumes he drew materials for certain of the subjects of his wide-ranging research, especially that of Hindu castes (pp. 854, 1095), and the history of Kashmīr (pp. 296—299). They include also two rare historical works: the Nādir uz-Zamānī of Khwushḥāl Chand (p. 128), and the account of the successors of Aurangzīb by Ghulām 'Alī Khān (p. 278).

* An account of Prof. Wilson's life and of his prodigious literary work will be found in the "Journal of the Royal Asiatic Society," vol. xviii., "Proceedings," p. ii.

The next collection has a very distinct character. It was formed by SIR HENRY MIERS ELLIOT, K.C.B., between the years 1840 and 1852, with the special object of bringing together all the extant records of Indian history.

Born in Westminster in the year 1808, Elliot entered the Indian service in 1827 as writer on the Bengal establishment. He soon rose to higher duties: we find him successively Assistant-Magistrate, Magistrate, Collector, and Secretary to the Board of Revenue, in Bareilly, Dehli, Meerut, Moradabad, and in the North-West Provinces. In 1847 he was appointed Secretary to the Government of India in the Foreign Department, and in that capacity he accompanied the Governor-General, Lord Hardinge, to the Panjāb. He continued to hold the same important post during the administration of Lord Dalhousie, until broken health compelled him, in 1853, to leave India. He then proceeded to the Cape of Good Hope, where he died at the beginning of the year 1854.

Adopting the plan sketched out by Erskine, Sir Henry Elliot gave it a wider scope. A project, which he submitted in 1846 to the Lieutenant-Governor of the North-West Provinces, but which he was not destined to carry out, aimed at nothing less than the publication *in extenso* of the best native works illustrating the history of India during the whole of the Muhammadan period. As a preliminary step, he was invited to compile an index of such works as were to be included in the series.

In Elliot's hands this index soon expanded into several volumes: it became an exhaustive survey of the historical literature of India, with critical notices of the authors and copious extracts from their works. The first volume was published in Calcutta, 1849, under the title of "Bibliographical Index to the Historians of Muhammedan India." At the same time a list of desiderata, drawn up in Persian and entitled *Miṣbāḥ uṭ-Ṭalibin*, was distributed all over India, and had the desired effect of eliciting notices of historical MSS. from every quarter and of drawing many a rare volume from its hiding-place. The material grew apace, and the Index was re-modelled on a still more extensive scale. Shortly before his death the author published a second and last instalment of the work. It was printed at Cape Town in 1853, under the title of "Appendix to the Arabs in Sind, vol. iii., part i., of the Historians of India."

But the fruit of so much labour was not lost to the public. The voluminous papers left by Sir Henry Elliot were entrusted in 1866 to the able editorship of the late Professor John Dowson, who published them, on a modified plan and with valuable additions of his own, in eight volumes, entitled "The History of India as told by its own historians," and printed in London from 1867 to 1877.

The Oriental MSS. of Sir H. Elliot are 458 in number, 429 being Persian, and the remainder Arabic and Hindustani. They were purchased of the collector's son, the Reverend H. L. Elliot, in 1878; and, as a considerable portion of the Persian Catalogue was then already printed, they have been separately described in the third volume. In addition to MSS. acquired by Sir Henry or transcribed for him, they include a vast

number of extracts made by his direction from historical works in other collections, and several lists of MSS. extant in various private or royal libraries in India.*

The following are some of the most important MSS. of the collection :—

Tārīkh i Baihaqī, or history of the Sultan Mas'ūd Ghaznavī: three copies of the 17th century (p. 901).

Tārīkh i Firūzshāhī by Ziyāi Baranī: a good MS. of the 15th century (p. 919).

Tārīkh i Mubārakshāhī, a history of the Sultans of Dehli composed about A.H. 838, by Yahyā Sihriṇḍī (p. 1010).

Bahjat ut-Tavārikh, a general history written for Muḥammad II. of Turkey, A.H. 861, by Maulā Shukr Ullah (p. 884).

A contemporary translation of Babar's memoirs by Shaikh Zain, dated A.H. 998 (p. 926).

Humāyūn Shāhī, a new recension of the memoirs of Jauhar Āftābjī (p. 927).

Humāyūn Nāmāh, the last work of the historian Khwānd Amīr (p. 1024).

A detailed account of the close of Akbar's reign by 'Ināyat Ullah B. Muḥibb 'Alī (pp. 929, 1031).

Memoirs of Asad Beg Ḳazvinī, a follower of Abul-Faḍl, A.H. 1014 (p. 979).

The scarce first and second volumes of the *Ikḳāl Nāmāh i Jahāngīrī*, containing the history of Humāyūn and Akbar (p. 922).

Savānīh i Akbarī, a critical history of the reign of Akbar (p. 930).

Aḥsan ut-Tavārikh, a general history written under Jahāngīr, A.H. 1021, by Ḥasan Beg Khākī (p. 886).

A scarce history of the reign of Shāhjahān from A.H. 1041 to 1045, by Mirzā Jalāl Ṭabāṭabā'ī (p. 933).

Ṭabaḳāt i Shāhjahānī, a biographical work compiled A.H. 1046 (p. 1009).

Mir'āt i Jahān Numā, a general history compiled by Shaikh Muḥammad Baḳā, about A.H. 1094; and *Riyāz ul-Auliya*, or lives of saints, by the same (pp. 890, 975).

Tazkirat us-Salāṭīn i Chaghatā by Kāmvar Khān, in the author's handwriting (p. 924).

'Ibrat Nāmāh, a history of the successors of Aurangzīb, written A.H. 1135 by Muḥammad Ḳāsim, a warm partisan of the Sayyids (p. 939).

Yādgar i Bahādurī, a voluminous historical and geographical compilation written A.H. 1249 (p. 897).

Majma' ul-Akhbār, a general history, including a detailed account of recent local dynasties, (p. 896).

* A descriptive list of the MSS. of Sir H. Elliot, including several volumes which had been lent to him and have since been returned to the owners, was drawn up, shortly after his death, by Dr. Sprenger, and printed in the "Journal of the Royal Asiatic Society of Bengal," vol. xxiii. pp. 225—263. But the numbers there given do not agree with those which the MSS. bore at the time of the purchase of the collection, and which have been followed in their present arrangement, so that identification is in some cases doubtful.

A full history of the reign of Muḥammad Shāh by an officer of distinction, Muḥammad Bakhsh (p. 944).

An anonymous history of Aḥmad Shāh (p. 941).

A detailed account of the reign of Shāh 'Alam by Khair ud-Dīn of Ilāhābād (p. 946).

History of the Durrāni sovereigns Ahmad Shāh and Timūr Shāh, by Imām ud-Dīn (p. 904).

Histories of Gujrāt, written about A.H. 900, probably by 'Abd ul-Karīm Hamadāni, and circa A.H. 994, by Shāh Abu Turāb (pp. 966-7).

Letters of Khwājah Maḥmūd Gāvān, vazir of the Bahmanis (p. 983).

Hadīkat ul-Aḳālim, an extensive geographical work, by Allah Yār Khān, relating especially to India (p. 992).

Histories of the Oude dynasty by Ratan Singh and by Sayyid Kamāl ud-Dīn Ḥaidar (p. 962).

The Arabic MSS. include the Kānūn Mas'ūdi of al-Bīrūnī: a fine copy dated A.H. 570 (p. 1013 *a*), and part of a general history inscribed Tārīkh i Ṭabarī, but evidently due to al-Jannābī (p. 1023 *b*).

The English portion of the Elliot Collection, although not coming within the scope of the Persian Catalogue, deserves a brief notice. It consists of a large number of translations, extracts, and notices, prepared in view of the Bibliographical Index, now bound in 22 volumes (Add. 30768—30789). In furtherance of his vast scheme, Sir Henry Elliot often availed himself of the willing assistance of Persian scholars in the junior ranks of the Indian Service, and translations supplied by them have only partially been used by himself or his editor. The following are the most important:—

Life of Sālār Mas'ūd and Memoirs of Asad Beg Kazvinī (p. 1029), translated by Robert Barclay Chapman, B.C.S. (Add. 30776).

Ṭnāyat Khān's history of Shāhjahān (p. 261), Jauhar i Ṣamsām (p. 941), Manāzil ul-Futūḥ (p. 839), Tārīkh i 'Alī Ibrāhīm Khān (p. 328), and Nigār Nāmah i Hind (p. 942), translated by Lieut. Abraham Richard Fuller (Add. 30,777, 30,784).

Ma'aṣir i 'Ālamgīrī, translated by Lieut. John Perkins; and Tārīkh i Bahādurshāhi (p. 894), translated by Lieut. Robert Patrick Anderson (Add. 30,778).

The introduction of 'Amal i Ṣāliḥ, the Bayān i Vāḳi', and Shāhnāmah i Munavvar Kalām (p. 274), translated by Lieut. Illtudus Thomas Prichard (Add. 30,779, 30,782, 30,785).

History of Aḥmad Shāh (p. 941), translated by Mr. (now Sir) Thomas Douglas Forsyth, B.C.S. (Add. 30,783).

Colonel GEORGE WILLIAM HAMILTON,^a to whom the latest, and not the least valuable,

^a A short sketch of his life will be found in the "Journal of the Royal Asiatic Society," new series, vol. iii., "Proceedings," p. viii. See also the "East India Register and Directory."

of our Indian collections is due, was born in Edinburgh in the year 1807, and was appointed in 1823 a cadet to the 17th regiment of Native Infantry, Bengal. After rising to the rank of Captain, he was called in 1843 to civil duties as Deputy-Commissioner in Saugor; and held subsequently, from 1854 to 1866, the post of Commissioner in the Mooltan division, Punjab. He was then transferred to Dehli, where he largely increased his already considerable collection of MSS. Towards the end of 1867 he returned to England, too late to recruit his broken health, and succumbed to a painful illness on the 28th of February, 1868.

Although later in the field than Sir H. Elliot, Colonel Hamilton succeeded in reaping a rich harvest. Favoured by the circumstances of the time he rescued many a valuable work from the wreck of the Lucknow libraries. Several of his MSS. bear the vermilion stamp of the kings of Oude, and not a few are the identical copies which Dr. Sprenger had seen in 1849 on the shelves of the Moty Mahall Palace, and described in his valuable "Catalogue of the MSS. in the libraries of the King of Oudh."

The Hamilton MSS. now in the Museum were selected in 1868 as the most valuable part of the entire collection, which amounted to upwards of a thousand volumes. They are 352 in number (Oriental 89—421, 460—478), viz. 253 Persian, 66 Arabic, 17 Hindi, 7 Pushtu, 8 Turkish, and 1 Pali. The Persian section is rich in rare and important works belonging to the literatures of Persia proper and of India, in all their branches. The following are some of the most remarkable—

A contemporary account of the events which immediately followed the death of Timūr (p. 180).

A general history, written in India about A.H. 842, by Muḥammad Bihāmadkhānī, and mentioning some little known local dynasties (p. 84).

Dastūr ul-Vuzarā, or lives of the celebrated Vazīrs, compiled by Khwānd Amīr A.H. 915 (p. 335).

Tārīkh i Rashīdī, the rare history of the later Moghul Khāns, written A.H. 950 by Mirzā Ḥaidar, king of Kashmīr (p. 164).

The historical work of the Elchī e Nizāmshāh, containing a contemporary record of the reign of Shāh Ṭahmāsp and a detailed account of the principalities of Shīrvān, Gilān and Māzandarān; a copy written at the time of the author's death, A.H. 972 (pp. 110, 134).

Nusakh i Jahānārā, a useful compendium of Eastern history, compiled A.H. 972, by the author of the Nigāristān (p. 111).

Memoirs of Humāyūn, written by his sister, Gulbadan Begam, for Akbar (p. 247).

The rare Akbar Nāmāh of Ilahdād Faizī (p. 253).

Rauzat uṭ-Ṭāhirīn, a general history, written A.H. 1014, by Ṭāhir Muḥammad: a contemporary copy (p. 119).

Haft Iklim, a biographical work, compiled A.H. 1002 by Amīn Rāzī (p. 325).

Siyar ul-'Ārifin and Akhbār ul-Akhyār, two rare works on the lives of saints (pp. 354, 355).

Mirṣād ul-'Ibād, a Sufi work, written A.H. 620, by Najm ud-Din Dāyah (p. 38).

A Bāz Nāmah, or treatise on falconry: a MS. of the 13th century (p. 484).

The Hindustani-Pushtu dictionary of Ilahyār Khān (p. 517).

The Rubā'iyāt of 'Umar Khayyām: two copies, one of which is dated A.H. 1033 (p. 546).

The rare Divāns of Aḥmad i Jām (p. 551), Adīb Ṣābir (p. 552), 'Imādī Shahriyārī (p. 557), Aṣṣir Akhsikati (p. 563), and Mas'ūd i Bak (p. 632).

Ḳāsimī's metrical histories of Shāhrukh, Shāh Ismā'īl, and Shāh Ṭahmāsp (p. 661).

The Kulliyāt of Ḳudsi (p. 684), and a Divān of Ḥazīn, with additions in the hand-writing of the poet (p. 715).

An unknown version of the Kitāb Sindbād, written about A.H. 556 for Ḳilij Ṭamghāj Khān (p. 748).

Having thus completed our survey of the collections of Eastern origin, we now proceed to notice briefly a few scholars whose collections were formed in Europe and have passed wholly or in part into the library of the Museum.

First among these, in point of time, is THOMAS HYDE, librarian of the Bodleian and author of the "*Historia Religionis Veterum Persarum*," which was published in 1700, three years before his death. His Zend and Persian MSS. (Royal MSS. 16 B 1.—XXIII.), which he appears to have received from Surat, appertain to the Parsi literature, of which he was the first investigator in Europe. (See pp. 46—49).

The Rev. JOHN HADDON HINDLEY, of Manchester, published in 1800 the "*Persian Lyrics from the Divan i Hafiz*," and edited in 1809 the "*Pendeh i Attar*." He appears to have spent a life-time in transcribing Arabic and Persian MSS., without ever acquiring more than a very elementary knowledge of either language. His MSS. (Add. 6913—7057), 71 of which are Persian, were presented in 1829, shortly after his death, to the Museum. They mostly consist of indifferent copies of MSS. existing in English libraries, and form the least valuable part of our collection.

Dr. ADAM CLARKE, a Wesleyan minister and Oriental scholar, chiefly known as the author of a commentary on the Bible published from 1810 to 1826, died in the year 1832. His Persian MSS. (Egerton 682—707), purchased for the Museum in 1838, include a good and early copy of the *Gulshan i Ibrāhimī* (p. 227), the rare *Divān* of Mas'ūd i Sa'd (p. 548), and a fair MS. of the *Ḥadiqah* of Sanā'ī, dated A.H. 890 (p. 550).

WILLIAM HOOK MORLEY, the accomplished scholar who was the first to give a comprehensive view of the historical literature of the East in his admirable "*Descriptive Catalogue of the historical MSS. of the Royal Asiatic Society*," died in 1860 at the early

age of forty-five. Among the fifteen Oriental MSS. which passed from his library into the Museum (Add. 24080—24093, Or. 1) two are entitled to special notice, viz. the copy of *Tārīkh i Baihaqī* on which Morley's edition of the text was based (p. 158), and the rare *Yūsuf u Zulaikhā* of Firdausī (p. 545).

The celebrated Arabic and Syriac scholar, Dr. WILLIAM CURETON, left, at his death in 1864, a valuable collection of 156 Oriental MSS., which was purchased in the same year for the Museum (Add. 25728—25881). The Persian MSS., 106 in number, include a 16th century copy of the *Ṭabaqāt i Nāsirī*, with a curious fragment of an autobiography of Sultan Muḥammad B. Tughluq (pp. 73, 1079); a *Khamsah i Nizāmī* of the 15th century, from the library of Aurangzib (p. 572), and *Makhzan ul-Asrār*, written by the celebrated penman Sulṭān 'Alī Mashhadī A.H. 865 (p. 573).

The Rev. GEORGE CECIL RENOVAR, M.R.A.S., of Swanscombe, Kent, a contributor to the History of Greece, in the *Encyclopædia Metropolitana*, died at an advanced age in 1867. He left twenty-three Arabic, Persian and Turkish MSS. (Oriental 16—38), some of which he had obtained in Constantinople in the years 1805 and 1806. The Persian section contains three rare works—the *Divān* of Ḥaidar i Shīrāzī, a previously unknown contemporary of Ḥafiz (p. 623); *Dilkushā*, an account of the Deccan wars in the time of Aurangzib, by a Bondela officer (p. 271), and a history of Farrukhsiyar by Mir Aḥsan Ijād (p. 273).

The various collections above noticed account in the aggregate for upwards of two thousand volumes, or four-fifths of the MSS. described in the present catalogue. They leave a residuum of about five hundred MSS. acquired singly or in small groups from booksellers, public sales, or other sources, which it is needless to enumerate. Of these it will be sufficient to point out a few which, being unique or very scarce, have special claims on the reader's attention.

Tārīkh i Yamīnī, translated from the Arabic about A.H. 602, by Abu'sh-Sharaf Nāsiḥ of Jarbāzakān, with an appendix, relating to contemporary events in Āzarbāijān (p. 157). The *Zafar Nāmah*, by Nizām Shāmī, of Shamb i Ghāzān: the earliest history of Timūr, written by his order A.H. 806 (pp. 170, 1081).

Burhān i Ma'āshir, a history of the Nizāmshāhis, composed A.H. 1004, by Mir 'Alī Ṭabāṭabā'ī (p. 314).

Tazkirat ul-Mulūk, a history of the 'Adilshāhis, written A.H. 1020, by Rafī' ud-Din Shīrāzī (p. 316).

A large folio containing three works of Mir 'Alī Shīr Kānī on the history of Sind, its saints, and its poets (p. 846).

Tazkirat ul-Bilād, an account of some principalities of Balāghāt, by the author of *Nishān i Ḥaidarī* (p. 331).

Notices of poets by Ṭāhir Naṣīrābādī (p. 368.)

Majma' al-Gharā'ib, a cosmographical work, written about A.H. 963 for Pir Muḥammad Khān Uzbek (p. 426).

Mukhtaṣar i Mufid, a geography of Persia, composed A.H. 1091, by Mufid Yazdi: the author's autograph (p. 427).

An early copy of the Shāhnāmah, from the library of the eminent translator, Jules Mohl, who describes it as extremely valuable (p. 534). It contains the curious addition relating to an incident in the poet's life, which has been published by Mr. Charles Schefer in an appendix to the "Sefer Nameh" of Naṣir i Khusrau, p. 298.

A fragment of the Shahriyār Nāmah, a previously unknown poem, by Mukhtārī (p. 542.)

The rare Divāns of Amīr Mu'izzī (p. 552), Mujir Bailakānī (p. 562) and Riyāzī Samarḳandī (p. 1074); the Khāvar Nāmah of Ibn Ḥusām (p. 642); the Kulliyāt of Salmān Sāvajī (p. 624) and Ghazālī (p. 661); and a collection of Ghazals from twelve early Divāns, dated A.H. 863 (p. 734).

Dastūr ul-'Ilāj, a medical work by Sulṭān 'Alī, with a Muḥaddimah dedicated to Abu Sa'īd Khān Uzbek, about A.H. 936 (p. 473).

A treatise on music, translated by Mirzā Raushan Zamīr, from a Sanskrit or Hindi work entitled Parijātak (pp. 489, 1088).

Adāt ul-Fuṣalā, the earliest extant poetical glossary, written A.H. 822 (p. 491).

A Balūchī vocabulary, presented by Lieut.-Col. S. B. Miles, for whom it was compiled by Kamālān, a native of Mekrān (p. 1074).

MANUSCRIPTS REMARKABLE FOR AGE, ORNAMENTATION, OR CALLIGRAPHY.

Ancient Persian MSS. are exceedingly rare. The Museum possesses none of an earlier date than A.H. 626 (A.D. 1229), nor has it any undated MSS. which could be safely assigned to an older period. The following table exhibits, in chronological order, the dated MSS. of the collection from that year to A.H. 900 (A.D. 1495), and the undated MSS. to which conjectural dates, ranging over the same period, have been assigned, with references to the pages of the Catalogue.

<i>Dated Manuscripts.</i>			A.H.	PAGE.
A.H.		PAGE.		
626.	Tarjumah i Abyāt i Kalilah	746	711.	Tāj ul-Ma'aṣir . . . 239
664.	Tārikh i Yamīnī . . .	157	734.	Tārikh i Ṭabarī . . . 68
672.	Kimiyāi Sa'ādat . . .	37	795.	Tauzīh i Zij i Ilkhānī . . . 455
685.	Tafhīm al-Birūnī . . .	451	798.	Poems of Khwājū Kirmānī, 620
698.	Notices of saints . . .	342	802.	Khamsah i Nizāmī . . . 564
			813.	Mirzā Iskandar's miscellany, 868

PREFACE.

XXV

A.H.	PAGE.	A.H.	PAGE.
818. Taj ul-Ma'ashir . . .	240	894. Divān i Jāmī . . .	644
821. Khamsah i Nizāmī . . .	564	900. Maṭla' us-Sa'dain . . .	181
824. Divān i Shams i Tabriz . . .	593		
838. Zafar Nāmah i Nizām Shāmī, 170			
841. Shāhnāmah i Firdausī . . .	534		
846. Khamsah i Nizāmī . . .	570		
847. Tārīkh i Ṭabarī . . .	851		
857. Kulliyāt i Katibī . . .	637		
858. Tracts of Ṣā'in ud-Dīn . . .	41		
863. Kalilah u Damnah . . .	582		
864. Muḳaddimat ul-Adab . . .	505		
865. Makhzan ul-Asrār . . .	573		
867. History compiled A.H. 816, 1062			
870. Kīṣṣah i Sulaimān . . .	144		
871. Būstān u Gulistān . . .	601		
873. Ghazals of twelve poets . . .	734		
876. Mihr u Mushtarī . . .	626		
877. Poems of 'Aṭṭār . . .	576		
877. Kulliyāt i Katibī . . .	1068		
878. Gulshan i Rāz . . .	608		
881. Divān i Ḥaidar Shīrāzī . . .	623		
883. Tafsīr i Ṭabarī . . .	8		
884. Medical treatises, etc. . .	800		
889. Divān i Khayālī . . .	639		
889. Astrological tracts . . .	852		
890. Ḥadīkah i Sanā'ī . . .	550		
890. Tārīkh i Guzīdah . . .	80		
891. Shāhnāmah i Firdausī . . .	535		
891. Rashf un-Naṣā'ih, etc. . .	853		

Undated Manuscripts.

CENT.	PAGE.
XIII. Baz Nāmah . . .	484
— Kitāb ul-Aufāk . . .	487
— Shāhnāmah i Firdausī . . .	533
XIV. Tabakāt i Naṣīrī . . .	71
— Jāmī' ut-Tavarīkh . . .	78
— Tazkirat ul-Auliya . . .	344
— Nafā'is ul-Funūn . . .	437
— Zij i Ilkhānī . . .	454
— Maṣādir i Zauzanī . . .	505
— Anthology . . .	734
XV. Mirṣād ul-'Ibād . . .	38
— Jāmī' ut-Tavarīkh . . .	74
— Tārīkh i Vaṣṣāf . . .	161
— Zafar Nāmah (three copies), 173-5	
— Shams ul-Ḥusn . . .	180
— Si Faṣl i Ṭūsī . . .	452
— Kitāb i Jāmāsp . . .	461
— Divān i Aṣīr Akhsikātī . . .	563
— Maṣnavī by Jalāl ud-Dīn Rūmī . . .	586
— Gulistān u Būstān . . .	602
— Divān i Shāhī . . .	640
— Zafar Nāmah i Sharaf Yazdī, 903	
— Tārīkh i Firūzshāhī . . .	919

A distinctive feature of the Persian collection is the large proportion of illuminated MSS. which it contains, and which give it a high value for the study of Eastern art. The object of the following table is to draw the reader's attention to those MSS. which, from the richness of their ornamentation, or the excellence of their miniatures, may rank with the choicest specimens of Oriental illumination. In its compilation dated examples have been specially selected with a view to forming a consecutive chronological series. On account of the marked difference existing between the Persian and Indian styles, specimens of the latter school have been classed separately.

Illuminated MSS. of Persian origin.

A. H.	PAGE.	A. H.	PAGE.
798. Poems of Khwājū . . .	620	1023. Shāhnāmāh . . .	537
813. Mirzā Iskandar's miscellany, . . .	868	1037. Shāhnāmāh . . .	537
841. Shāhnāmāh . . .	534	XVIth cent. Shāhnāmāh . . .	536
846. Khamsah i Nizāmī . . .	570	” ” Khamsah i Nizāmī, . . .	571
873. Select Ghazals . . .	734		
891. Shāhnāmāh . . .	535		
929. Zafar Nāmāh . . .	176		
936. Khamsah i Nizāmī . . .	570		
942. Shāhnāmāh . . .	535		
949. Khamsah i Nizāmī . . .	1072		
959. Zafar Nāmāh . . .	176		
961. Khamsah i Nizāmī . . .	571		
974. Kulliyāt i Sa'dī . . .	594		
994. Shāhnāmāh . . .	536		
1004. Mihr u Mushtarī . . .	816		

Illuminated MSS. of Indian origin.

1012. Nafahāt ul-Uns . . .	350
1019. Anvār i Suhailī . . .	755
1039. Būstān i Sa'dī . . .	603
1048. Vaqī'āt i Bābarī . . .	245
c. 1070. Portraits of Amīrs . . .	778
XVIth cent. Kulliyāt i Sa'dī . . .	599
” ” Shāhnāmāh . . .	536
XVIIth cent. Vaqī'āt i Bābarī . . .	244 b.
XVIIIth cent. Padishāh Nāmāh, . . .	259, 264
XIXth cent. Tazkirat ul-Umarā, . . .	302

Calligraphy is an art more highly valued in the East than in the West. European readers set greater store by the correctness of the text than by the artistic excellence of the writing. But if we keep in mind that the great calligraphers of Persia were always men of literary taste, not seldom poets, and that, working, as they mostly did, for princes, they had access to the best MSS., we shall not be surprised to find that their copies generally combine accuracy with elegance. A curious instance of this has been noticed in the Catalogue, p. 1073: of our numerous copies of the Khamsah of Nizāmī one only spells correctly the outlandish name of the king of Shirvan, Akhsatān, and that one we owe to the renowned penman, Shāh Mahmūd, of Nishāpūr.

It will not, therefore, be superfluous to point out those of our MSS. which are signed by calligraphers of note. They are arranged in the following list in chronological order.

A. H.	A. H.
798. Mir 'Alī Tabrizī, p. 621 b.	936. Abu Tāhir, p. 571 a.
857, 865. Sulṭān 'Alī Mashhadī, pp. 638 b, 573 a.	959. Ḥasan ush-Sharīf, p. 176 b.
876, 929. Murshid ul-'Attār Shīrāzī, pp. 627 a, 176 a.	961. Fānī, p. 571 a.
Circa 900. 'Abd Ullah Ṭabbākh Haravī, p. 6 b.	968. Maḥsūd, p. 571 b.
921. Sulṭān Muḥammad Khandān, p. 629 a.	974. Kivām Shīrāzī, pp. 598 a, 602 a.
927, 949, 952. Shāh Mahmūd Nishāpūrī, pp. 656 b, 1072 b, 574 a.	983. Ibrāhīm Ḥusain, p. 629 a.
	994. Zain ul-'Ābidīn, p. 536 b.
	1012. 'Abdul-Karīm 'Anbarīn-Ḳalam, p. 350 a.
	1039. Ḥakīm Ruknā Kāshī, p. 603 a.

PREVIOUS CATALOGUES OF THE PERSIAN MANUSCRIPTS
IN THE MUSEUM.

The original lists of some of the collections above enumerated are extant. We have a "Catalogue of Oriental Manuscripts in the possession of William Erskine, Esq.," in the collector's own handwriting, as well as a list drawn up for Colonel Taylor by some native secretary, and inscribed by the former, "Persian List of my Manuscripts, Bagdad, April, 1845."

Of the Elliot MSS. we have a brief list written, also in Persian, after the owner's death, and a somewhat fuller one compiled by Prof. Dowson shortly before their acquisition by the Museum.

Rich's own Catalogue of some of his MSS., published in the *Mines de l'Orient*, has been already mentioned. After the purchase of the collection by the Museum, a complete catalogue of the Arabic and Persian MSS. was prepared by the Rev. J. Forshall, Keeper of the Department of MSS. It consists of two volumes, the first of which bears the title "*Catalogus Codicum Arabicorum qui in Bibliotheca Richiana exstant; raptim et nimis properanter, sed pro viribus opibusque suis, confecit J. Forshall, 1836.*" The second volume, "*Catalogus Codicum Persicorum,*" which is not entirely in Forshall's handwriting, is dated 1848. Both volumes are placed in the Reading Room of the Museum.

The first attempt to deal with the Persian collection as a whole was made by Dr. Duncan Forbes, to whom the task was confided by the Trustees in 1849, and who was engaged upon it from that date to 1855. His catalogue contains descriptions of all the Persian MSS. then in the Museum, 1086 in number, and includes also a few Zend and Hindustani MSS. The Persian MSS. are divided into eleven classes: History, Poetry, Romance, etc., and are arranged under each head in the alphabetical order of the titles. The author's original draft, bound in four volumes, is kept in the Department of MSS., where it is accessible to readers.

Unfortunately Dr. Forbes' state of health did not allow him to devote to the work all the time required for its perfect fulfilment. His catalogue never received the thorough revision which was needed to supply its deficiencies. These are chiefly the general insufficiency of the information given respecting the contents of the MSS., and the almost total absence of biographical notices of the authors and of references to printed works.

In the few years that followed Dr. Forbes's retirement the Persian collection received such considerable accessions that its numbers were soon doubled, and the want of a printed catalogue became more and more pressing. When the work of cataloguing was resumed, in 1872, it was felt that the only satisfactory method of carrying it out was to thoroughly re-examine the old material in conjunction with the new, and our

use of Dr. Forbes's catalogue was practically confined to the help it afforded in the preliminary classing of the MSS.

The wealth of matter, while increasing the labour, opened new sources of information denied to our predecessor. We have endeavoured to state the contents of each MS, as fully as its importance deserved, and also to determine, as far as our means would allow, the period, country, and condition of the writer.

Thanks to the liberality of the Trustees, we have been enabled to plan and carry out the work on a scale which will render it not only a sure guide to the rich stores contained in the Museum, but also, we venture to hope, a useful book of reference to the student of Persian literature.

CHARLES RIEU.

April 19, 1883.

MANUSCRIPTS

OF THE LATE

SIR HENRY MIERS ELLIOT, K.C.B.

GENERAL HISTORY.

Or. 1886.

Foll. 297; 12½ in. by 8; 17 lines, 5 in. long; written in Nestalik, about A.D. 1850.

طبقات ناصري

Ṭabaḳāt i Nāṣirī, by Minhāj i Sirāj Jūzjānī. See p. 72 *a*.

This is a modern transcript of a defective copy. Besides several small gaps in the early part of the volume, there is a considerable lacuna, without any apparent break in the text, at fol. 170. It extends from the twentieth section of Ṭabaḳah XVII. to the second section of Ṭabaḳah XIX., and corresponds to pp. 96—122 of the Calcutta edition. The tabulated statements at the end of the several reigns are also wanting. The MS. ends with the section headed *التاسع بركا بن توشي*, Calcutta edition, p. 447.

The Ṭabaḳahs begin respectively as follows:—I., fol. 5 *a*. II., fol. 33 *a*. III., fol. 40 *b*. IV., fol. 44 *b*. V., fol. 57 *a*. VI., fol. 76 *b*. VII., fol. 84 *a*. VIII., fol. 86 *b*. IX., fol. 88 *b*. X., fol. 95 *b*. XI., fol. 98 *a*.

VOL. III.

XII., fol. 106 *a*. XIII., fol. 117 *b*. XIV., fol. 120 *b*. XV., fol. 125 *b*. XVI., fol. 131 *a*. XVII., fol. 141 *b*. XIX., fol. 170 *a*. XX., fol. 174 *a*. XXI., fol. 185 *a*. XXII., fol. 209 *b*. XXIII., fol. 246 *b*.

Or. 1887.

Foll. 8; 13 in. by 8; 23 lines, 4½ in. long; written in cursive Shikastah-āmīz; dated Sha'bān, A.H. 1265. Bound with the preceding.

Life of Ḳāzī Minhāj, the author of the preceding work, compiled for Sir H. Elliot by Ziyā ud-Dīn Aḥmad, poetically surnamed Nayyir, ضياء الدين احمد مختلص به نير. See p. 446 *b*.

Beg. حال اجداد و آبا و خود قاضی منهاج سراج

This notice consists of all the passages of the Ṭabaḳāt i Nāṣirī which relate to the ancestors of Ḳāzī Minhāj or to his own life, and of a connected narrative based upon those extracts, with additional statements derived from the Akhbār ul-Akhyār, and the history of Ziyā ud-Dīn Baranī. It is in the author's handwriting, and dated on the 19th of July, 1849.

B

Or. 1859.

Foll. 102; 8 in. by 5; 11 lines, $2\frac{7}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Zulḥa'dah, A.H. 1264, Sept. 1848.

نظام التواريخ

Nizām ut-Tavārikh, by Nāṣir ud-Dīn Abu Sa'īd 'Abd Ullah ul-Baiḏāwī (see p. 823 *b*), transcribed from a copy dated A.H. 1107.

The four sections (Kism) begin respectively on foll. 4 *b*, 7 *b*, 41 *a*, and 61 *b*. The history is brought down, as in Add. 16,708, to the reign of Ghāzān Khān. At the end is a short notice on the author by Nayyir i Rakhshān (see p. 446 *b*).

Or. 1684.

Foll. 249; $12\frac{1}{2}$ in. by 8; 17 lines, $4\frac{3}{4}$ in. long; written in Nestalik, on English paper, about A.D. 1850.

جامع التواريخ

A portion of the Jāmi' ut-Tavārikh of Rashīd ud-Dīn Ṭabīb. It corresponds to foll. 204—302 of the MS. described p. 74, and comprises the following chapters belonging to the first Kism of Bāb II. :—

History of the Ghaznavis, fol. 4 *b*. History of the Saljūkis, with the appendix of Abū Ḥamid, fol. 93 *b*. History of the Sultans of Khwārazm, fol. 153 *a*. The latter portion of this chapter, foll. 163 *b*—175 *b*, fills up a gap of the older MS., Add. 7628, viz., the close of the reign of 'Alā ud-Dīn Muḥammad, and the reign of Jalāl ud-Dīn. History of the Salghuris of Fārs, fol. 176 *a*. The last four pages of this chapter, foll. 184 *a*—186 *a*, also supply a lacune of Add. 7628. History of the Ismā'īlis of Maghrib and of Kūhistān, fol. 186 *b*. This last chapter is imperfect, ending with the death of Ḥasan B. Muḥammad Buzurg Ummīd, A.H. 561.

The concluding part, which is here wanting, corresponds to foll. 302 *b*—307 *a* of Add. 7628.

The first of the above chapters contains a fragment of another portion of the same work, foll. 19 *a*—30 *a*, the insertion of which in the wrong place is probably due to the transposition of a quire in the MS. from which the present copy is either directly or indirectly derived. This fragment, which corresponds to foll. 372 *b*—380 *a* of Add. 7628, comprises the latter portion of the history of Europe, and the greater part of the account of India, viz., from the beginning to the description of the ape-mountain (see Elliot's History of India, vol. p. 67).

The MS. is endorsed in pencil تاریخ سبکتکین. It has been transcribed from the Lucknow copy of the Jāmi' ut-Tavārikh, which bears the same title, and is described in the History of India, vol. iii. p. 16, and in Morley's Catalogue, p. 7.

Foll. 1 and 2 contain an extract, with some headings, from a copy of the Jāmi' ut-Tavārikh belonging to the Asiatic Society of Bengal, described in the History of India, vol. iii. p. 18. Appended to the volume is a notice by Ziyā ud-Dīn Khān on the work and on the MS. from which the present copy was transcribed. It is dated the 20th of July, 1850.

Or. 2007.

Foll. 122; 11 in. by $8\frac{1}{2}$; 15 lines, 5 in. long; written in Nestalik; dated Jumāda II., A.H. 1267 (A.D. 1851).

I. Foll. 5—79. Account of India, from the Jāmi' ut-Tavārikh of Rashīd ud-Dīn, corresponding to foll. 375—403 of Add. 7628 (see p. 76 *a*).

On the first page Sir H. Elliot has written the following: "From the Calcutta copy of the Jāmi' ut-Tawarikh and the concluding

part of that volume." The contents of the above MS., which is dated A.H. 1098, and belongs to the Asiatic Society of Bengal, are described in Elliot's History of India, vol. iii. pp. 18—20.

II. Foll. 80—97. The same Rashīd ud-Dīn's treatise in refutation of metempsychosis, transcribed from the MS. above mentioned.

Beg. بدانکه اعتقاد اهل تذاضع آنست که نفوس

This tract is referred to by the author, at the end of his account of Shākamūnī, fol. 79 *a*, as one of those comprehended under the general title of توضیحات رشیدی. It is also found in the East India Office copy of the Jāmi' ut-Tavārikh. See Elliot, vol. iii. p. 14.

The Tauzihāt comprises nineteen treatises on questions of theology, enumerated by the author in the account of his works. See Quatremère, Histoire des Mongols, preface, p. 149.

III. Foll. 99—107. The first portion of the above account of India, corresponding to foll. 21 *a*—30 *a* of the preceding copy, and to foll. 375 *b*—380 *a* of Add. 7628.

On the first page is the following notice in Sir H. Elliot's handwriting: "This is taken from the Luenow T[arikh] Subuktigin mentioned at p. 19 of my Bibliographical Index (History of India, vol. iii. p. 16). It comprises all in that imperfect vol. which relates to India. It is very incorrect," etc.

IV. Foll. 111—119. Headings of the Lucknow copy, with a facsimile of eight lines, and a letter of Munshī Rūpchand, sending the same to Sir H. Elliot.

This MS., which had been written for Sir H. Elliot, was presented by him in October, 1850, to Henry Morley, Esq., and subsequently repurchased at the sale of the latter's books. Prefixed to the volume is a letter of

Sir H. Elliot to Mr. Morley, dated from the Governor-General's camp on the Jelam, 22 January, 1851.

Or. 1786.

Foll. 167; 10 in. by 6½; 11 lines, 3½ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

A portion of the Jāmi' ut-Tavārikh of Rashīd ud-Dīn, consisting of the following three chapters: History of China, fol. 2 *b*. History of Europe, fol. 50 *b*. History of India, fol. 100 *a*. The last chapter breaks off in the section relating to the prophecies of Shākamūnī (Add. 7628, fol. 402 *a*).

The contents of this MS. are identical with those of Add. 18,878 described p. 79 *b*, and are evidently derived from the same source. The following note in the handwriting of Sir H. Elliot is found on the fly-leaf: "This is the Indian part of the Jami ut-Tawarikh, obtained from Muradabad."

Or. 1958.

Foll. 137; 9 in. by 5½; 11 lines, 3½ in. long; written in Nestalik, about A.D. 1850.

Headings of the Jāmi' ut-Tavārikh of Rashīd ud-Dīn. They are evidently taken from the copy of the Asiatic Society of Bengal described in the History of India, vol. iii. pp. 18—20.

Or. 1713.

Foll. 202; 11½ in. by 6; 21 lines, 3¾ in. long; written in Nestalik; dated Simlah Rajab, A.H. 1262 (A.D. 1846).

روضة اولی الالباب

The general history known as Tārikh i Banākiti. See p. 79 *b*.

Or. 1711.

Foll. 279; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{8}$ in. long; written in Nestalik, about A.D. 1850.

تاریخ گزیده

Tārikh i Guzidah, by Hamd Ullah Kazvīnī (see p. 80 *b*), transcribed, as stated by Sir H. Elliot in a pencilled note, from a MS. belonging to the Asiatic Society (of Bengal).

This copy wants a page at the beginning, four after fol. 4, and about twenty leaves at the end. It breaks off at the beginning of the notices on 'Ulamā, *i.e.* the fifth section of Bāb V.

Or. 1627.

Foll. 364; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 11 lines, $3\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Ramazān, A.H. 1263 (A.D. 1847).

بہجۃ التواریخ

A work on general history, brought down to the accession of Sultan Muḥammad B. Murād, A.H. 855.

Author: Shukr Ullah B. ul-Imām Shihāb ud-Dīn Aḥmad B. ul-Imām Zain ud-Dīn Zakī, شکر اللہ بن الامام شہاب الدین احمد بن الامام زین الدین زکی

Beg. الحمد لله الذى برا كل شى ثم اراءه

The author completed this work, as stated in the preface, fol. 16 *a*, A.H. 861, or, according to another passage, fol. 9 *a*, in the eighth year of the reign of Sultan Muḥammad B. Murād, to whom it is dedicated. He was then seventy-three years of age, having spent, as he states at the end, fol. 363 *a*, from his twenty-second year upwards, fifty-one years of his life in the service of the house of Osman. He left, besides the present his-

tory, two religious works entitled Anīs ul-'Arifin and Minhāj ur-Rashād, the latter of which was also dedicated to Sultan Muḥammad in A.H. 864; see Haj. Khal., vol. i. p. 487, and vol. vi. p. 220. It is stated in the Shaka'ik, Add. 9583, fol. 34 *a*, that Maulā Shukr Ullah had been sent by Sultan Murād on a mission to the prince of Qarā-mān, and that he was treated by Sultan Muḥammad with the greatest consideration.

The Bahjat ut-Tavārikh is divided into thirteen Bābs enumerated in the preface. They treat of the following subjects:—I. Creation, souls and spirits, the spheres, the elements, the three kingdoms, and races of men inhabiting the seven climates, fol. 17 *a*. II. History of some famous prophets, fol. 69 *a*. III. Genealogy of Muḥammad, fol. 87 *a*. IV. His birth and life, fol. 101 *a*. V. His wives, concubines, and children, fol. 123 *a*. VI. The ten blessed companions, fol. 139 *b*. VII. Other companions of Muḥammad, fol. 157 *a*. VIII. The chiefs of the four schools of law, and other great 'Ulamā, fol. 174 *b*. IX. Shaikhs, fol. 189 *a*. X. Ancient philosophers, fol. 212 *b*. XI. Early kings of Persia, fol. 217 *a*. XII. The Yazīdis (Umayyades), fol. 276 *a*. The Abbasides, fol. 295 *a*, and the Saljūkis of Rūm, fol. 340 *a*. XIII. The Sultans of the house of Osman from their origin to the accession of Muḥammad B. Murād, A.H. 855, fol. 343 *b*.

A table of contents, in the same handwriting as the text, occupies foll. 1—9.

A full account of the Bahjat ut-Tavārikh has been given by Hammer, Geschichte des Osmanischen Reichs, vol. ix. pp. 177—180. See also Haj. Khal. vol. ii. p. 73, and the Vienna Catalogue, vol. ii. p. 64. Extracts from a copy in the Paris library are to be found in Or. 1908, foll. 49, 105.

It appears from the subscription that the present copy was written by order of the Faujdār Muḥammad Khān, apparently in Bhopal. Compare Or. 1624.

Or. 1885.

Foll. 164; $11\frac{1}{2}$ in. by 7; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik, with ruled margins, about A.D. 1850.

A portion of a general history, written in the reign of Maḥmūd Shah of Gujrāt, A.H. 863—917, and described fol. 86 *b*. It corresponds to foll. 1—196 of Add. 7629, and contains, Makālah I. Firḡah 1. Prophets, fol. 2 *b*. Firḡah 2. Pre-Islamitic kings, fol. 36 *a*.—History of Muḥammad, fol. 72 *a*. Bāb 2. History of the early Khalifs (Rashidīn), ending with the death of Ḥasan, fol. 135 *a*.

Or. 1960.

Foll. 129; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850.

روضة الصفا

Extracts from the first, second, and third volume of an historical work wrongly inscribed جواهر الاخبار, which is no other than the Rauzat us-Ṣafā of Mīr Khwānd (see p. 87 *b*). The most extensive, foll. 42—113, are from the third volume (corresponding to the fourth volume of the Rauzat us-Ṣafā), and relate principally to the Ghaznavis and the slave-kings of Dehli.

Or. 1770.

Foll. 333; 10 in. by 6; 21 lines, 4 in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century.

خلاصة الاخبار

Khulāṣat ul-Akḥbār, a general history, by Khwānd Amīr (see p. 96 *b*), wanting the latter part of the description of Herat and the biographical notices which conclude the work.

Add. 1975.

Foll. 22; $10\frac{1}{4}$ in. by 8; 15 lines, 5 in. long; written in Nestalik, about A.D. 1850.

Extracts from the Ḥabīb us-Siyar (see p. 98 *a*), consisting chiefly of the prefaces of the first, second, and third volumes.

Or. 1792.

Foll. 107; $10\frac{1}{4}$ in. by 5; 21 lines, $3\frac{3}{8}$ in. long; written in Shikastah-āmīz; dated Zul-ḥijjah, A.H. 1188 (A.D. 1775).

نگارستان

The Nigāristān of Aḥmad Ghaffārī; see p. 106 *a*. The text is considerably abridged, several stories having been left out. These omissions have been partly supplied by extracts made for Sir H. Elliot from other MSS., foll. 5, 6, 89—105.

Or. 1731.

Foll. 124; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

Extracts from the Tārīkh i Alfī (see p. 117 *b*), extending from the year 34 of the Riḥlat to the year 570 of the same era (A.H. 44—580).

Or. 1969.

Foll. 38; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 14 lines, $3\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Extract from the same work, with the heading, مجموعه تواریخ. It relates chiefly to the campaigns of Sultan 'Alā ud-Dīn Khiljī in A.H. 699—701, and corresponds to foll. 120—122 of Or. 465.

A list of geographical names, foll. 11—38, apparently taken from the same work, is appended.

Add. 1966.

Foll. 67; $12\frac{3}{4}$ in. by $8\frac{3}{4}$; about 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

The rubrics of the *Rauzat ut-Tāhirin* (see p. 119 *b*), with some extracts.

Or. 1649.

Foll. 630; $11\frac{1}{2}$ in. by $6\frac{1}{4}$; 14 lines, $3\frac{1}{2}$ in. long; written in large Nestalik; dated the 40th year of Shāh 'Ālam, A.H. 1212 (A.D. 1797).

احسن التواريخ

A work on general history, from the earliest times to A.H. 1021.

Author: Ḥasan B. Muḥammad ul-Khākī ush-Shirāzī, حسن بن محمد الخاکی شیرازی

Beg. زبان قلم و قلم زبان را قدرت و قوت آن کجاست

The author, who came of an ancient family of Shirāz, puts on record that his ancestor in the fourth degree, جد سیوم, Shams ud-Dīn 'Abd Ullah Khākī Shirāzī, had served as Bakhshī under the Aq-qūyunlus, and died in Tabriz A.H. 902 (fol. 347 *a*). With regard to his own life, he states in the preface that he had come to India under Akbar, in whose reign he commenced the present work, and that he completed it under Jahāngir, on the 20th of Rajab, A.H. 1019. It contains, however, some later additions, in which A.H. 1021 is given as the current year (fol. 188 *a*, 451 *b*).

The author records in his history of the Timurides, foll. 577 *b*, 583 *b*, two facts relating to himself: in A.H. 1007 he was sent by Akbar as Bakhshī to Gujrāt, and in A.H. 1019 by Jahāngir with the office of Divān to Patnah.

This history is not to be confounded with

an earlier work bearing the same title, namely the *Aḥsan ut-Tavārikh* of Ḥasan Beg Rūmlū.

The latter is a special history of Persia for the period extending from A.H. 900 to 985. Iskandar Beg refers his readers to it for the history of Shah Ṭahmāsp and of his contemporary Humāyūn. See 'Ālam Ārā, Add. 16,684, foll. 22 *b*, 24 *b*, Ouseley's MSS., No. 346, the St. Petersburg Catalogue, p. 276, and the Critical Essay, p. 27.

The present work, which in some copies bears the title منتخب التواريخ, is described in Elliot's History of India, vol. vi. pp. 201—206. It is frequently quoted by Gen. Briggs in his translation of Firishtah as Moontakhib oot-Towareekh. See vol. iv. pp. 241, 252, 269 etc.

The *Aḥsan ut-Tavārikh* is principally based upon the Nusakh i Jahānārā (see p. 111 *b*), the elaborate subdivisions of which the author has adopted, while altering their arrangement. He has also brought down the later sections to his own time, and added many new chapters relating to Indian history, and chiefly derived from the *Tabaqāt i Akbarshāhi* (see p. 220). Brief obituary notices of 'Ulamā are inserted under several reigns, especially those of the Abbasides.

Contents:—Prophets, fol. 9 *b*. Ancient kings (as in *Jahānārā*, *Ṣaḥīfah* I.), fol. 24 *a*. Muḥammad and the Khalifs (*ib.* *Ṣaḥīfah* II., *Ṣaḥīfahs* 1 and 2), fol. 68 *a*.

Dynasties which rose under the Abbasides, in several sections (*Faṣl*), the first eight of which only are numbered, as follows: 1. *Ṣaḥīfah*, fol. 122 *b*. 2. *Sāmānis* with three branches, viz. *Alptigīn*, *Al i Farīghūn*, and *Banī llyās*, fol. 125 *b*. 3. *Ghaznavis*, fol. 130 *a*. 4. Early kings of *Gīlān* and *Mazandārān* (*Jahānārā*, foll. 57—67), fol. 134 *b*. 5. *Saljūkis* of *Irān*, *Rūm*, *Shām*, and *Kirmān*, fol. 146 *b*. Local rulers of *Kirmān*, fol. 161 *b*. Offshoots of the *Saljūkis*, viz. *Tughtigīnis*, *Atābaks* of *Azarbā'ijān*, *Fārs*

and Shabānkārah, Shām and Mauṣil, Muayyid A'inah, Dānishmandis, Urtuḳis, Salīkis, and Mangūchakis, fol. 167 *a*. 6. Sayyids who attained sovereign power, viz. Idrīsīs, Sultans of Yaman, Sharīfs of Mecca, brought down to A.H. 1021, Ismā'ilīs of Egypt, Ṣanhājīs, and Ḥimyarīs of Alamūt (Jahānārā, foll. 49—56), fol. 180 *a*. 7. Khvārazmshāhis, fol. 194 *a*. 8. Ghūrīs, fol. 198 *a*. Their offshoots, viz. Slaves of the Ghūrīs, from Yilduz to Shams ud-Dīn B. Kaikubād, fol. 202 *b*; Khiljīs and their successors, from Muḥammad Bakhtiyār to Ibrāhīm Lodī, fol. 206 *b*, and Kurts, fol. 216 *b*.

Ayyūbīs of Egypt and Syria, and their successors the Mamlūks, fol. 218 *b*. Ayyūbīs of Yaman, fol. 232 *a*. Sultans of Maghrib (and Amīrs of the Arabs, *v.* Jahānārā, foll. 123—128), fol. 235 *a*. Kings of Turkistan, from Buḳrā Khān, A.H. 380, to Gūr Khān II., A.H. 610, fol. 244 *a*.

Chingiz and his successors, down to Mangū Kā'an, fol. 248 *a*. Descendants of Oktā'i, fol. 251 *b*. Descendants of Jūji, brought down in Māvarānnahr to Vali Khān, A.H. 1014, and in Khvārazm to Jājim Khān, A.H. 994, fol. 252 *a*. Descendants of Chaghata'i, down to Muḥammad Khān, son of 'Abd ur-Rashīd Khān, in Kāshghar, fol. 261 *b*. Sons of Tūli in two branches, viz. the Kā'āns, and the line of Hulāgū, fol. 276 *b*. Mulūk ut-Taḡā'if, in six Ṭabakahs (*v.* Jahānārā, foll. 163—167), fol. 289 *a*.

Local kings of Irān in twelve Firkahs, viz. 1. Bāvandīs of Māzandarān, fol. 302. 2. Rustamdār, fol. 307 *a* (*v.* Jahānārā, foll. 141—145). 3. Kārkiyās of Gīlān, to the time of Sulṭān Muḥammad (A.H. 984—994), fol. 313 *b*. 4. Kivāmis of Māzandarān, to A.H. 987, fol. 317 *a*. 5. Musha'sha' Sayyids (Jahānārā, foll. 68—76), fol. 321 *a*. 6. Rulers of the Kurds and Lurs (Jahānārā, foll. 135—138), the latter down to A.H. 1003, fol. 323 *b*. 7. Sultans of Lār, down to A.H. 1009, fol. 331 *b*. 8. Rulers of Hurmuz, to

A.H. 1010, fol. 333 *a*. 9. Shīrvān, fol. 335 *a*. 10. Qarāmān, fol. 337 *a*. (Jahānārā, foll. 149—151). 11. Zulkadr, fol. 339 *a*. 12. Qarā-kuyunlus, fol. 341 *a*, and Ak-kuyunlus, fol. 344 *a* (Jahānārā, foll. 187—195).

Bāb II. Local dynasties of India (as in the Ṭabakāt i Akbarshāhī, *v.* p. 221 *a*), viz. Bahmanīs, fol. 350 *a*. Nizām ul-Mulkīs, to A.H. 1003, fol. 358 *b*. 'Adilkhānis and Kuṭb ul-Mulkīs, to A.H. 1019, fol. 362 *a*. Gujrāt, to A.H. 1019, fol. 363 *b*. Mālvah, fol. 384 *b*. Khāndes, fol. 408 *a*. Bengal, 410 *a*. Jaunpūr, fol. 415 *b*. Kashmīr, fol. 420 *b*. Sind, fol. 447 *b*. Multān, fol. 451 *b*.

Al i 'Uṣmān, from their origin to Sulṭān Aḥmad I., fol. 458 *a*.

Timūr, fol. 466 *b*. Descendants of Jahāngīr, fol. 470 *b*. Shāhrukh and his descendants, fol. 471 *b*. Descendants of 'Umar Shaikh, fol. 480 *a*. Descendants of Mirān Shāh, fol. 487 *b* (corresponding to Jahānārā, Ṣafḥah 17). The last section includes the Indian Timurides and the contemporary Sūr dynasty, as follows:—Bābar, fol. 494 *b*. Humāyūn, fol. 496 *a*. Shīr Shāh, fol. 503 *b*. Salīm Khān B. Shīr Shāh, fol. 510 *b*. Akbar, fol. 513 *a*. Jahāngīr, down to A.H. 1020, fol. 580 *a*.

The Ṣafavis, fol. 584 *a*. Shāh Ismā'il, fol. 586 *a*. Shāh Ṭahmāsp and his successors, fol. 599 *b*.

This last section is not brought down to the time of composition; it comes to an abrupt close in A.H. 998.

Or. 1909.

Foll. 71; 8¼ in. by 5½; 25 lines, 4¼ in. long; written in Naskhi, A.H. 1851.

"Über die Chronik des Haidar Ben Ali Husaini er-Razi; von Dr. Richard Gosche in Berlin. Eingegangen bei Prof. Fleischer in Leipzig, d. 30 April 1851."

The *Zubdat ut-Tavārikh*, by Ḥaidar B. 'Alī Ḥusainī Rāzī, the subject of the present notice, is a vast historical compilation, the only known copy of which consists of two large folios preserved in the Berlin library. The preface, with the statement of contents, and extensive extracts relating to the history of the Tātārs before Chingīz Khān, and of India, from the earliest times to the reign of Nāṣir ud-Dīn B. Ḥīlātmish, have been transcribed by Dr. Gosche in the original language.

The author states in the preface that he had commenced the composition of the work in A.H. 1020, and had completed the first volume (the only extant part of it), containing the history of the prophets, khalifs, and kings, and consisting of upwards of 200,000 lines, in A.H. 1026, having at that time attained the age of thirty-five years. He names as his principal sources the *Jāmi' ut-Tavārikh* of Rashīd, *Tārikh Ḥāfiẓ Abrū*, *Rauzat uṣ-Ṣafā*, Ḥabīb us-Siyar, and *Tārikh Alfī*, from all of which he had made copious extracts without verbal alteration.

Ḥaidar Rāzī is frequently quoted by Wilken in his *Historia Gaznevidarum*. See also Quatremère, *Histoire des Mongols*, preface, p. 83.

Or. 1766.

Foll. 178; 10 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; 19 lines, 4 $\frac{1}{2}$ in. long; written in Nestalik, apparently in the 18th century.

معادن اخبار احمدی

A general history compiled in the reign of Jahāngīr.

Author: Aḥmad B. Bahbal B. Jamāl Kamgū, commonly called Kanbū, بن احمد بهل بن جمال کم کو المشتر بکنبو

It is stated at the beginning of another copy, Or. 1883, foll. 176—236, that this history extends from Adam to the reign of Jahāngīr. A.H. 1021, 1022, and 1033 (probably for 1023) are successively mentioned in the text, foll. 122 *b*, 146 *a*, and 150 *a*, as the current years at the time of composition. The work is inscribed in Or. 1883, Ma'din i Akhbār i Aḥmadī, the distinctive epithet being derived from the author's name. It is quoted under the same title in the *Tārikh Salāṭīn Afaghinah* and the *Ma'din us-Sa'adat* (Elliot, vol. v. p. 1, and vol. viii. p. 354), while in the subscription of this MS. it is designated as Ma'din i Akhbār Jahāngīrī.

A short preamble, the first six lines of which are wanting in the present copy, begins in the other as follows: بر رأی خورشید انجیلای ارباب دانش. The work is divided into sections called ذکّر, twenty-four of which are contained in this volume.

Contents:—Early kings of Persia, fol. 1 *a*. Umayyades, fol. 65 *a*. Abbasides, fol. 74 *b*. Dynasties contemporary with the Abbasides, viz. Ṣaffāris and Ṭāhiris, fol. 84 *b*. Sāmānis, fol. 87 *a*. Ghaznavis, fol. 88 *b*. Dailamis, fol. 89 *b*. Saljūkis, fol. 92 *b*. Khwārazmshāhis, fol. 111 *a*. Sunḡuris, or Atābaks, of Fārs, Shām, and Irak, fol. 113 *b*. Ismā'ilis of Maghrib and Kūhistān, fol. 119 *a*.

Kings of Khitā and Europe, fol. 125 *a*. Mo-ghuls, viz. Chingīz Khān, his ancestors and descendants down to Jahāntimūr Khān deposed A.H. 754, fol. 125 *b*. Sultans of Rūm, fol. 143 *a*. Ṣafavis, fol. 146 *a*. Uzbaks, fol. 150 *a*. Ghaznavis in India, fol. 152 *b*. Ghūris, fol. 166 *b*. Hindu Rajahs, and Sultans of Dehli and Lakhnauti, down to Ghiyāṣ ud-Dīn ('Ivāz Khilji), of Lakhnauti, fol. 172 *a*.

The above is only a portion of the first volume, which, according to the heading of Or. 1883, came down to Ibrāhīm Lodi, while the second was devoted to the Chaghata'i dynas'y and some other Indian rulers.

Or. 1728.

Foll. 135; 10 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$; 15 lines, 4 in. long; written in Nestalik, in the 19th century.

صبح صادق

Extracts from the third volume (Mujallad) of the *Ṣubḥ i Ṣādiq*, an extensive historical compilation, brought down to A.H. 1048.

Author: Muḥammad Ṣādiq B. Muḥammad Ṣāliḥ ul-Iṣfahānī ul-Āzādānī, محمد الصادق بن محمد الصالح الاصفهانی الازادانی

Beg. آغاز مجد سوم از صبح صادق وان مشتملست

The author and the present work have been already noticed, p. 775 *a*.

The contents of the *Ṣubḥ i Ṣādiq* have been stated by Sir H. Elliot in the "History of India," vol. vi. p. 453. The third volume contains a great number of short obituary notices of eminent Muslims chronologically arranged in twelve sections called *Maṭla'*, and corresponding to the centuries of the Hijrah. The eleventh is devoted to the men of note who died after A.H. 1000, and the twelfth to a memoir of the author's life brought down to A.H. 1048, into which are woven numerous notices of the men of eminence with whom he had come into contact.

This last *Maṭla'* is alone transcribed in full in the present MS., foll. 100—135. Of the others the headings only, viz. the names of the subjects of the notices are given as follows:—*Maṭla'* I., fol. 1 *a*; II., fol. 8 *a*; III., fol. 16 *a*; IV., fol. 27 *a*; V., fol. 39 *a*; VI., fol. 49 *a*; VII., fol. 61 *b*; VIII., fol. 71 *b*; IX., fol. 76 *b*; X., fol. 79 *a*; XI., fol. 87 *a*. A few notices extracted from the above sections occupy foll. 91 *a*—99 *a*, and *Maṭla'* XII., foll. 100 *b*—135 *a*.

The preface of the third volume, fol. 100 *a*, contains a dedication to Shāh Shujā', son of Shāhjahān.

VOL. III.

It is stated at the end that the MS. from which the extracts were made had 1074 folios, with nineteen to twenty-three lines in a page.

Sir Wm. Ouseley, who possessed a copy of the *Ṣubḥ i Ṣādiq* (No. 292), and quotes it in his *Travels*, vol. ii. p. 405, states that it is dated A.H. 1045.

Or. 1773.

Foll. 386; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

منتخب التواريخ

A portion of the *Muntakhab ut-Tavārikh*, by Muḥammad Yūsuf Atakī (see p. 122 *b*), with the heading:

انتخاب منتخب التواريخ بی بدل محمد یوسف هروی

Contents: *Ḳism* I., Prophets and sages, fol. 1 *a*. *Ḳism* II., Kings of ancient nations, fol. 98 *b*. *Ḳism* III., Muḥammad and the Khalifs, fol. 174 *a*. The last section breaks off with the *Khilafat* of 'Abd ul-Malik B. Marvān.

Or. 1758.

Foll. 252; 12 $\frac{1}{2}$ in. by 8; 9 lines, 4 in. long; written in large Nestalik, apparently in the 19th century.

تقویم التواريخ

The chronological tables of Hājī Khalifah, translated into Persian.

Beg. حمد و ثنای کہ اورا نہایتی نیست پروردگاریرا

A copy of the same version, wanting two pages at the beginning, has been noticed p. 137 *b*. The translator, who does not give his name, says in the preface that, on reaching Baghdad in A.H. 1075, he had found a book containing some ingeniously devised chronological tables, written in Turkish by

one of the learned men of Istanbūl, and had been induced to translate it, making at the same time some additions relating to the Safavi dynasty. The tables are brought down to A.H. 1084. This copy wants the additional tables of dynasties and the Khātimah.

Or. 1760.

Foll. 171; $12\frac{1}{2}$ in. by $7\frac{3}{4}$; 17 lines, $4\frac{3}{4}$ in. long; written in Nestalik, A.D. 1849.

I. Foll. 2—76. The same translation, with the table of dynasties and the Khātimah. At the end is a notice dated July, 1849, in which Ziyā ud-Dīn Aḥmad Khān gives an account of the collation of the MS. by himself.

II. Foll. 78—171. Akhlāk i Jalālī, the ethics of Jalāl ud-Dīn Davānī. See p. 442 *b*.

Or. 1998.

Foll. 413; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 19 lines, $5\frac{1}{4}$ in. long; written in Nestalik; dated Rajab, A.H. 1239 (A.D. 1824).

مرآت جهان نما

A general history compiled under Aurangzib, before A.H. 1094.

Author: Shaikh Muḥammad Baḳā, شيخ محمد باقا

This work, which is called in the subscription *Mir'at Jahān Numā*, is an enlarged recension of the history described, p. 125 *b*, under the title of *Mir'at ul-'Ālam*, and was edited after the author's death by his sister's son Muhammad Shafī'. Although the *Mir'at ul-'Ālam* was published as the work of Bakhtāvar Khān, we have here Muḥammad Shafī's testimony for the fact that it was in reality due to Muḥammad Baḳā.

From the editor's notices on the author's life and family, we extract the following particulars:—The first of his ancestors who settled in India, Khwājah Ziyā ud-Dīn, a descendant of the famous saint Khwājah 'Abd Ullah Haravī, came from Herat to the court of Firūz Shāh, A.H. 754, and received, as a reward for distinguished services, the title of Malik Mardān Daulat and the government of Multān. His descendants settled in Sahāranpūr (Thornton's Suharunpore), where Shaikh 'Abd us-Sattār, the author's great-grandfather, died in great renown of sanctity A.H. 905 (see fol. 275 *a*).

Muḥammad Baḳā, born A.H. 1037, commenced his studies with his father Shaikh Ghulām Muḥammad, and carried them on in Sirhind under Shaikh 'Abd Ullah, called Miyān Ḥazrat, and Shaikh Nūr ul-Ḥaḳḳ B. 'Abd ul-Ḥaḳḳ Dihlavi (see p. 224 *b*). After some years devoted to teaching in his native town, he embraced a religious life, receiving the initiation from his father, and, after him, from Shaikh Muḥammad Ma'ṣūm Sirhindī. He was, however, prevailed upon by the instances of Iftikhār Khān Mir Khānsamān, (A.H. 1073—1080; see Ma'āshir ul-Umarā, fol. 64), to come to court and accept official employment; but by special favour he obtained much leisure, which he devoted to literary work. His compositions are the following:—A *Majmū'ah*, completed A.H. 1077, in which he condensed the substance of the *Ḥadiqat* of Sanā'ī, the *Manṭiq ut-Ṭair*, and the *Maṣnavi*. *Mir'at ul-'Ālam*, written for Bakhtāvar Khān, and published under his name. *Riyāz ul-Auliya* (see Or. 1745). *Tazkirat ush-Shu'arā*. He erected in his native city an extensive suburb, called after him Baḳāpurah, and including a garden and a mosque, which was finished in A.H. 1084.

Bakhtāvar Khān, who boldly claims for himself the authorship of the *Mir'at ul-'Ālam*, has inserted in that work, Add. 7657, fol. 473 *b*, a short notice of its real author, who,

as he condescends to acknowledge, "had assisted him in its composition." There he states that Bakāi Sahāranpūrī, whose original name was Shaikh Muḥammad Bakā, was an eminent scholar, especially versed in historical lore, and an elegant writer in prose and verse, personally known to the emperor. He adds that Bakā died A.H. 1094, in Sahāranpūr, where he discharged the duties of Bakhshī and Vāqī'ah-nigār.

The present volume contains little more than the latter half of the work. The first, which, according to the original pagination, consisted of 363 leaves, comprised the preface, the Muḥaddimah, the first two books (Ārāyish), and the first three chapters (Numāyish) of the third book.

The last four chapters of Ārāyish III., beginning on fol. 2 *a*, Ārāyish IV., fol. 29 *b*, Ārāyish V., fol. 42 *b*, and Ārāyish VI., fol. 106 *a*, are in complete agreement with the corresponding portions of the Mir'at ul-'Ālam, Add. 7657, foll. 150 *b*—348 *b*.

The divergence begins with Ārāyish VII., the division and contents of which differ considerably from the latter work. It comprises three sections called Pairāyish, as follows:—Pairāyish I. History of 'Ālamgīr's early life and of the first ten years of his reign (the same as in Mir'at ul-'Ālam), fol. 159 *a*. Pairāyish II., divided into five chapters (Numāyish), as follows: 1. The eminent qualities of 'Ālamgīr, fol. 212 *b*. 2. His children, fol. 215 *b*. 3. The extent of his empire, fol. 218 *a*. 4. Contemporary sovereigns, fol. 218 (the above sections agree with the Mir'at ul-'Ālam). 5. Notices on celebrated Vazīrs, from the time of the early Khalīfs to the reign of 'Ālamgīr, fol. 219 *b*.

Pairāyish III., comprising the following four chapters (Numūd):—1. 'Ulamā and men of letters of the author's time (differing by omissions and additions from the corresponding section of Mir'at ul-'Ālam), fol.

238 *b*. 2. Calligraphers (corresponding to the first section of the Afzāyish in Mir'at ul-'Ālam), fol. 245 *b*. 3. Strange facts and curious occurrences (more extensive than the corresponding section of Mir'at ul-'Ālam), fol. 253 *b*. 4. Account of the author's ancestors, written by the editor, Muḥammad Shafī' (see fol. 276 *b*), fol. 271 *a*.

The Khātimah contains notices on Persian poets in alphabetical order, and the author's life. The first section, foll. 277 *b*—410 *b*, occupies more than four times the space of the corresponding portion of the Mir'at ul-'Ālam, which it greatly surpasses both in the number and in the extent of the lives. It includes notices of some contemporary Amīrs. The author's life, foll. 410 *b*—413 *a*, is due to the editor, who states at the beginning that Muḥammad Bakā had left the work unfinished at his death.

This copy was written for Mughul Beg, of Akbarābād, by Sayyid Qiyām ud-Dīn. It reproduces at the end the versified subscription of an earlier MS., dated A.H. 1143, from which it had apparently been transcribed.

The margins contain in some places extensive additions written by Muḥammad B. 'Abd Ullah A.H. 1216 (see fol. 212 *b*). They consist of historical and biographical notices, relating, for the most part, to a period subsequent to the composition of the work.

A full account of the Mir'at i Jahānnumā, with an abstract of the editor's preface, will be found in Elliot's History of India, vol. vii. pp. 145—165.

We learn from the preface that the editor completed his task A.H. 1095. Of a later and independent recension by Muḥammad Rizā, a younger brother of the author, which also bears the title of Mir'at i Jahānnumā, some fragments are preserved in Or. 1752, iv.

Extracts from the Mir'at i Jahānnumā, translated for Sir H. Elliot by Munshis, will be found in Add. 30,778, foll. 50—139, and Add. 30,779, foll. 103—123.

Or. 1983.

Foll. 24; 12 in. by $7\frac{3}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

A portion of the *Mir'at i Jahānumā*, designated in the heading as the first *Pairāyish* of *Ārāyish VIII*. It is divided into fourteen sections (*Numāyish*), and contains notices on celebrated *Vazīrs*, from the time of the early *Khalifs* to the reign of *Aurangzib*.

The contents are substantially the same as those of the section which occupies foll. 220—238 in the preceding MS., and which is there called the fifth *Numāyish* of the second *Pairāyish*, *Ārāyish VII*. The present extract is from the above-mentioned edition of *Muḥammad Rīzā*. See Or. 1752, fol. 39 *b*.

Endorsed, "Sent by Md. Hussan from the Cawnpoor copy of *M. Jehannuma*."

Or. 1836.

Foll. 128; 11 in. by $6\frac{3}{4}$; 15 lines, 4 in. long; written in Nestalik, for Sir H. Elliot, about A.D. 1850.

تاریخ مفصلی

A portion of *Tārīkh i Mufazzālī*, a general history brought down to the reign of *Farrukhsiyar*, A.H. 1124—1131.

Author: Sayyid Mufazzāl Khān, سید مفصل خان

A short account of this work by Prof. Dowson will be found in Elliot's *History of India*, vol. vii. p. 141. The only known copy of that extensive compilation, which was found in the royal library of Lucknow, is a folio volume of 904 pages, from which the present transcript, as well as headings and extracts preserved in Add. 2053, foll. 30—52, are derived. It begins, as shown by the above extracts, as follows:—

الحمد لله . . . من بعد احقر العباد سيد مفصل خان مختصری
از احوال انبياء مرسل و سلاطين اولو العزم

The original MS. has much suffered from

ants, having lost the lower part of most pages, as many gaps in the transcript testify, and it is moreover defective at the end. For, although the preface shows that it originally concluded with the reign of *Farrukhsiyar*, it now breaks off in the tenth year of *Aurangzib*, A.H. 1077.

It is divided into seven *Maḳālahs*, the subjects of which are, as stated in the preface, the following:—I. Creation. II. Adam and the Prophets. III. *Muḥammad*. IV. Early kings of Persia. V. *Khalifs*. VI. Sultan *Mahmūd*, the *Ghūris*, etc. VII. *Timūr* and his descendants.

The present volume comprises *Maḳālah VI*. and the first portion of *Maḳālah VII.*, as follows:—

Maḳālah VI. The *Samānis*, fol. 1 *a*. The *Subuktiginis*, fol. 10 *a*. The *Saljūkis*, to the death of *Sanjar*, fol. 22 *a*. 'Alā ud-Dīn *Muḥammad Khwārazm Shāh*, fol. 34 *b*. The *Ghūris*, from *Saif ud-Dīn Sūrī* to 'Alā ud-Dīn *Muḥammad B. Sām*, fol. 40 *b*. Kings of India, from *Tāj ud-Dīn Īlduz* to *Nāṣir ud-Dīn Qabāchah*, fol. 58 *a*. Kings of *Lakhnauti*, from *Ikhtiyār ud-Dīn Muḥammad Bakhtiyār* to *Ivāz Khilji*, fol. 70 *a*. *Shams ud-Dīn Īltatmish* and his successors down to *Nāṣir ud-Dīn Mahmūd*, fol. 79 *a*. Brief sketch of the next following Sultans of *Dehli*, fol. 91 *b*. The *Lodis*, from *Bahlūl* to the early part of *Ibrāhīm's* reign, A.H. 923, fol. 95 *b*.

Maḳālah VII. Genealogy and life of *Timūr*, fol. 102 *a*. Reign of *Shāhrukh* (imperfect), fol. 127 *b*.

The greater part of *Maḳālah VI*. is taken from an earlier work which the compiler has transferred bodily to his pages, leaving unaltered, not only the name of the author, who calls himself at the beginning of some sections, fol. 10 *a*, 22 *a*, 61 *a*, *Muḥammad B. Shādī B. Muḥammad ul-Kunduzī*, but references made in several places, fol. 1 *b*, 22 *b*, 78 *b*, to *Abul-Muzaffar Firūz Shāh*

(probably Firūz Shāh B. Rajab, A.H. 752—790) as the reigning sovereign.

It appears, however, that Muḥammad B. Shādi himself has but slender claims to authorship; for his work, at least the extant part of it, is textually transcribed, with some omissions and transpositions, from the *Ṭabaḳāt i Nāsirī*, *Ṭabaḳahs IX.—XXI.*, the writer boldly substituting his own name for that of the real author. His only addition seems to be an account of the Arab conquest of Sind, which he professes to have abridged from the Persian version made in the time of Nāsir ud-Dīn Ḳabāchah (the Chach-Nāmāh; see p. 290 *b*), and which he inserts in his work, there designated خلاصة التواريخ, in his notice on the reign of that sovereign, fol. 61 *a*.

The account of the Lodīs is abridged from the *Tārīkh i Khānjahānī*, see p. 210 *a*.

A translation of the rubrics of the *Tārīkh i Mufazzalī* and of the abridged version of the Chach Nāmāh will be found in Add. 30,778, foll. 1—49.

Or. 1884.

Foll. 215; 11½ in. by 7½; 18 lines, 4¼ in. long; written in neat Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Zul-hijjah, A.H. 1148 (A.D. 1736).

برهان الفتوح

A general history from the earliest times to A.H. 1148.

Author: Muḥammad 'Alī B. Muḥammad Ṣādiḳ ul-Ḥusainī un-Nishāpūrī un-Najafī, محمد علی بن محمد صادق الحسینی النیشاپوری النجفی

Beg. نیکوترین مسمی که قافله سالار کلمه و کلام

This may be called the first edition of the work, a later and enlarged recension of which was issued by the author under the title of *Mir'āt us-Ṣafā*, and has been described p. 129 *a*.

Although agreeing in the main with the last-named work, the *Burhān ul-Futūḥ* differs from it in the preface, which contains a dedication to Navvāb Burhān ul-Mulk Sayyid Sa'adat Khān, Sūbahdār of Oude (see p. 308 *b*), and in the arrangement of some of its chapters. It shows, moreover, a decided Shi'ah bias, and greater condensation in the recent period of Indian history, especially in the reign of Muḥammad Shāh. The record of this last reign is brought down to the month of Zulḳa'dah, A.H. 1148, and concludes with a mention of the threatening movements of Bājī Rāo's forces. The same year, A.H. 1148, is repeatedly mentioned in the body of the work, foll. 9 *b*, 147 *a*, 149 *a*, as the date of composition.

The present MS. is, according to the subscription, the author's autograph, and probably the presentation copy.

The *Burhān ul-Futūḥ* is divided into a *Muḳaddimah*, eighteen chapters (*Bāb*), and a *Khātimah*, as follows:—*Muḳaddimah* treating of various eras, fol. 9 *b*. I. Creation, prophets, early kings and sages, fol. 11 *b*. II. Muḥammad and the Imāms, fol. 42 *b*. III. *Khalīf*s, fol. 65 *a*. IV. Rebel chiefs, and Sayyids of Andalus, fol. 77 *a*. V. Persian kings, in nineteen dynasties, from the *Tāhīr*is to the *Shīrvānshāh*is, fol. 78 *a*. VI. Arab kings, fol. 96 *a*. VII. Kings of the race of Chingizkhān, fol. 100 *b*. VIII. *Timurides* of Iran and Turan, fol. 114 *a*. IX. *Ṣafavis*, fol. 122 *a*. X. *Osmanlis*, fol. 140 *a*. XI. *Shaibakis* or *Uzbaks*, fol. 147 *a*. XII. *Sultans of Dehli*, fol. 149 *b*. XIII. Local dynasties of India, fol. 172 *a*. XIV. 'Ulamā in two classes, viz. the Shi'as and Sunnis, fol. 184 *a*. XV. *Sufis* and *Shaikh*s, fol. 193 *b*. XVI. *Poets*, fol. 193 *a*. XVII. Dates of some memorable events, fol. 205 *b*. XVIII. Tribes of Arabia and Persia, fol. 206 *a*. *Khātimah*; chronological table of dynasties, fol. 209 *a*.

An account of the work and a full state-

ment of its contents, with extracts, will be found in Elliot's History, vol. viii. pp. 25—36.

A translation made for Sir H. Elliot of the preface and of some extracts is preserved in Add. 30,780, foll. 74—105.

Or. 1810.

Foll. 156; $8\frac{1}{4}$ in. by 5; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from the *Mir'at us-Ṣafā* (see p. 129 *a*). The two following are the most important: 1. A list of the 'Ulamā, Shaikhs, and poets noticed in Bābs XII.—XIV., foll. 9 *b*—22 *b*. 2. The latter portion of the history of the Timurides of India, from the accession of Muḥammad Shāh to A.H. 1179, foll. 26 *a*—156 *a*.

Or. 1654.

Foll. 140; $8\frac{1}{2}$ in. by 6; 9 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik, apparently in the 19th century.

تاریخ محمد شاہی نادر زمانی

Account of the successors of Aurangzib, from Bahādur Shāh to the death of Shāh-jahān II. (Rafī' ud-Daulah), A.H. 1131; a portion of the general history of Khwushhāl Chand entitled *Tārīkh i Muḥammad-Shāhī Nādir uz-Zamānī*, and described p. 128.

شہسواران ملک معنی کہ ہنکام مہمیز کلکون قلم. Beg.

This volume is endorsed *Tārīkh i Bahādur-Shāhī*, and it has been described under that title in Elliot's History, vol. vii. p. 565, as a separate and anonymous work. The author's name, however, Khwushhāl Chand, occurs in the body of the work, fol. 139 *b*, and an incidental reference which he makes, fol. 9 *a*, to his account of the Ṣūbahs as contained in the Preface of the second Maḳālah of "this History" (see p. 128 *b*), shows clearly that the present volume

contains a portion of the same work. According to the summary of contents given p. 128 *a*, it must be the concluding part of the first Maḳālah of Maḳālah II.

Contents: Contest of Bahādur Shāh with A'zam Shāh, fol. 7 *a*. Reign of Bahādur Shāh from his accession to his return from the Deccan, fol. 30 *b*. His journey to Lahore and his death, fol. 48 *a*. Struggle of his four sons, fol. 59 *b*. Reign of Jahāndār Shāh, fol. 67 *b*. Farrukhsīyar, fol. 89 *a*. Rafī' ud-Daulah, fol. 136 *a*.

It appears from some passages that both the author and his father held official appointments at the Dehli court. Khwushhāl Chand states that he had been a witness of the triumphal entry of Farruksīyar into the capital, and, in another place, that he had been in the 2nd and 3rd years of that reign in the service of Sayyid Nūr Khān, Mushrif of the emperor's Ghūsulkhānah, but had left it to join his father, then appointed Munshī of the Dīvānī of the Ṣūbah under Fakhr ud-Dīn Khān. His father had previously been employed as Munshī in the office of the emperor's Khāūsānān. Versified chronograms composed by him on the appointment of Zulfakār Khān, the accession of Farruksīyar, etc., are occasionally quoted.

A translation of the first part of the present volume, ending with the accession of Jahāndār Shāh, foll. 6—67, by Lt. R. P. Anderson, is preserved in Add. 30,778, foll. 365—401.

Or. 1826.

Foll. 150; $10\frac{1}{4}$ in. by 6; 11 lines, $3\frac{5}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about A.D. 1850.

The same portion of the work of Khwushhāl Chand. It is endorsed, like the preceding MS., تاریخ بہادر شاہی, and is stated to have been transcribed from a copy belonging to the Rājah of Alwar.

Or. 1824.

Foll. 321; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

تاریخ محمدی

A Muḥammadan chronicle, containing brief notices of political events and of the death of celebrated men, in strict chronological order from the Hijrah to A.H. 1190.

Author: Muḥammad B. Rustam B. Kubād

محمد بن رستم بن قباد

Beg. عنوان کتب اخبار خلفای رفیع القدر جلیل المرتبت

The author's grandfather, Kubād Beg B. 'Abd ul-Jalil ul-Hāriṣi ul-Badakhshī, a native of Kandahār, who had received from Aurangzib the title of Diyānat Khān, died in Dehli A.H. 1083 (see fol. 220, and Tazkirat-ul-Umarā, fol. 41). His son Rustam, afterwards Mu'tamad Khān, a man of great erudition, served under Aurangzib, and fell in the Deccan wars, A.H. 1117, before the fortress of Vānkankir (see fol. 239 b). The author states, that, at the time of his father's death, he had completed his nineteenth year; he must therefore have been born in A.H. 1098, and have reached the ripe age of ninety-two years of age in A.H. 1090, when he completed the present work, which he had commenced, as stated in the preface, as early as A.H. 1124. The motive which induced him to that undertaking, was, he says, that he had found both the Ḥabīb us-Siyar and the Muntakhab ul-Lubāb of Ḥasan Beg Khākī (see p. 886 a) very deficient, and the work of Muḥammad Ṣadiq Iṣfahānī (see p. 889 a) far from accurate. He then proceeds to enumerate his sources, no less than sixty historical and biographical works, Arabic and Persian, with the contractions adopted for reference to each, besides other works occasionally quoted by name. He adds that, for the latest period, he had relied

on his own knowledge and on information derived from trustworthy persons.

The Tārīkh i Muḥammadi is divided into two volumes (Mujallad). The first contains an introduction on the life of Muḥammad previous to the Hijrah, and a chronicle of the first six centuries; the second, the remaining portion of the history.

The present MS. contains only extracts taken, according to a note on the fly-leaf, from a copy belonging to Naṣr Ullah Khān, Deputy Collector of Allygurh. The extracts are almost entirely confined to obituary notices. Few are taken from the first volume, foll. 6—12, or from the first half of the second, foll. 12—45. But from A.H. 900 to A.H. 1165 they come under consecutive years, and probably present in some parts a full transcript of the original text. For the same period the notices relate almost exclusively to India, and chiefly to the empire of Dehli. From A.H. 1165 to 1190, foll. 313—320, they become much more scarce.

A few detached notices, foll. 320 b—321 b, with dates ranging from A.H. 1193 to 1208, are probably due to another hand.

Or. 1871.

Foll. 35; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

لب السیر و جهان نما

A summary of universal history compiled A.H. 1208.

Author: Abu Ṭalib B. Muḥammad Tabrizi Iṣfahānī, ابو طالب بن محمد تبریزی اصفهانی

Beg. الحمد لله رب العالمین . . . اما بعد ایجاد خوان دبستان نادانی

The author, who is better known, on account of his journey to London, as Mirzā

Abu Ṭalib Londonī, has been already mentioned p. 378 *b*.

The *Lubb us-Siyar* comprises four books (*Bāb*) subdivided into chapters (*Faṣl*), a table of which is given in Elliot's History, vol. viii. p. 298. See also an account of the work by N. Bland, *Journal of the Royal Asiatic Society*, vol. ix. p. 47.

The present volume contains only the preface of the work and the eighth *Faṣl* of *Bāb* iv., treating of the history of India.

Or. 1664.

Foll. 339; 12½ in. by 8¼; 20 lines, 5 in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1226, A.D. 1811.

مرآت آفتاب نما

A general history compiled by Shāhnavāz Khān A.H. 1218. See p. 131 *b*, and Elliot's History, vol. viii. p. 332.

The author became subsequently prime minister to the nominal emperor Akbar II. On the fly-leaf is the following notice on him by Sir Henry Elliot:—"Shahnawaz Khan died before 1809 or in it. He was Treasurer, Killadar, Bakhshi, and Khansaman, and received a monthly stipend of 2500 R."

Or. 2042.

Foll. 64; 11 in. by 6; 17 lines, 4 in. long; written in Nestalik, early in the 19th century.

A portion of the preceding work, corresponding to foll. 11—49 of Add. 16,697. It comprises the greater part of the first section of *Jalvāh* I. and the beginning of the second.

Or. 1624.

Foll. 745; 9¼ in. by 6¼; 15 lines, 3¾ in.

long; written in Nestalik; dated Bhopāl, Jumādā I., A.H. 1264 (A.D. 1848).

مجمع الاخبار

A work on general history, from the earliest times to A.H. 1220.

Author: Harsukh Rāi son of Jivandās B. Rāi Basant Rāi, of the Khatri tribe, هر سکه رای ولد جیون داس ابن رای بسنت رای قوم کهتری

Beg. ناصیه فرسای قلم قرزیان منشیان فصاحت بیان

The author, who in another work, Or. 2020, describes himself as an inhabitant of Lahore, dedicated the present history in A.H. 1214 to his maternal uncle and preceptor, Rāi Sirī Nārāyan, who had assisted him with his advice in its composition. The date is expressed in a versified chronogram by the word ادراك, the numerical value of which is to be added to that of the above title. The work was not completed, however, until A.H. 1220. The latter date is conveyed in another chronogram at the end by the words مظفر and خیریت, selected, it is said, in allusion to the victories gained in the Deccan by the English arms in the same year.

The 'Majma' ul-Akhbār is divided into eight books termed Akhbār, the contents of which are fully stated in Elliot's "History of India," vol. viii. p. 355—372. Their subjects are as follows:—I. Laws and creeds of the ancient Hindus and their rulers, fol. 10 *a*. II. Ancient history of Persia, fol. 72 *b*. III. History of the Muslims, fol. 179 *b*. IV. Kings of Yaman, Iran, Turan, etc., fol. 263 *b*. V. The dynasties which rose after Sultan Abu Sa'īd, fol. 317 *a*. VI. Muslim kings of Hindustan, from the Ghaznavis to Shāh 'Alam, A.H. 1220, fol. 354 *b*. VII. Local dynasties of India, fol. 595 *a*. VIII. Account of Europe and America, according to information supplied by Capt. Jonathan Scott, fol. 713 *a*.

The seventh Akhbār, the most valuable part of the work, comprises eleven sections termed Khabar, several of which are brought down to the time of composition, as follows :

I. Šūbahs of the Deccan, fol. 595 *b*. II. Dynasties of the Deccan in twelve chapters (Maḳālah), viz. 1. Bahmanis, fol. 599 *a*. 2. 'Ādilshāhis, fol. 613 *a*. 3. Nizāmshāhis, fol. 618 *b*. 4. Ḳuṭubshāhis, fol. 624 *b*. 5. 'Imādshāhis, fol. 625 *a*. 6. Baridshāhis, fol. 626 *a*. 7. Khāndes, fol. 626 *b*. 8. Māl-vah, fol. 627 *b*. 9. Gujrāt, fol. 631 *a*. 10. Marattahs down to A.H. 1220, fol. 635 *b*. 11. Ḥaidar Nā'ik and Tipū Sulṭān, fol. 648 *a*. 12. Nizām-ul-Mulkis down to A.H. 1218, fol. 651 *a*. III. Sharḳis of Jaunpūr, fol. 655 *a*. IV. Orissa, fol. 656 *b*. V. Bengal to A.H. 1219, fol. 657 *b*. VI. Ilāhābād and the rulers of Oude down to A.H. 1220, fol. 674 *a*. VII. Rohillas of Kat'her, fol. 696 *a*. VIII. Muḥammad Khān Bangash and his sons, fol. 700 *b*. IX. Jāts of Akbarābād, fol. 702. X. Najaf Khān, fol. 707 *b*. XI. Panjāb and the Sikhs, foll. 709 *a*—713 *a*.

It is stated in the subscription that this copy had been written for the Secretary (Sir H. Elliot) by order of Mr. Davy Joseph Cunningham and the Navvāb Faujdār Muḥammad Khān, of Bhopāl.

Extracts translated for Sir H. Elliot by a Munshī are preserved in Add. 30,782, foll. 234—306.

Or. 1652 and 1653.

Two uniform volumes consisting respectively of foll. 500 and 548; 11 in. by 6½; 17 lines, 4¾ in. long; written in small and close Nestalik, in the 19th century.

یادگار بهادری

An encyclopædia of history, biography, geography, arts, and sciences, compiled A.H. 1249.

VOL. III.

Author: Bahādur Singh, son of Hazārī-Mal B. Lachhmī Chand, of the tribe of Bat'h-nāgar Kāyaths called Gündlīvāl, بهادر سنگه ولد هزار میل بن لچھی چند کایتہ بٹہناگر لقب کوندلی وال بعد از سپاس ایزدی کہ افریننده عالم و عالمیان است

The author, who calls himself an inhabitant of Shāhjahānābād, had to leave the capital and settle in Lucknow, A.H. 1232. There he applied himself diligently to the collection of materials from numerous Persian, Indian, and Arabic works, and thus grew up this voluminous compilation, which was completed, as stated at the end, on the first of Ramazān, A.H. 1249. The author claims no other merit than the faithful transcription of his originals; but he has evidently added much of his own, especially in the later period of the history of Oude and Bengal.

An English translation of a portion of the work by Munshī Sadāsukh Lāl is among Sir H. Elliot's papers, Add. 30,786, foll. 292—391. An account of the Yādgar Bahādurī, with some extracts, will be found in his History of India, vol. viii. pp. 417—425. Sir H. Elliot supposed that the present copy, which appears to be unique, was the author's autograph; but a more attentive examination discloses clerical errors which can only be ascribed to a copyist.

The Yādgar i Bahādurī consists of four books (Sāniḥah), subdivided into Dāstāns, as follows:—

Sāniḥah I. History of the prophets from Adam to Muḥammad, Or. 1652, fol. 2 *a*.

Sāniḥah II., in seven Dāstāns—1. The early Khalifs, fol. 23 *a*. 2. The twelve Imāms, fol. 26 *a*. 3. Umayyades, fol. 29 *b*. 4. Abbasides, fol. 35 *b*. 5. Ismā'ilis of Egypt and Kūhistān, and Ḳarmaṭites, fol. 49 *a*. 6. Royal Sayyids, fol. 57 *a*. 7. Sharifs of Mecca and Medina, fol. 58 *b*.

Sāniḥah III., in seven Dāstāns—1. Philosophers of Greece, fol. 58 *b*, of the early period of Islamism, fol. 68 *b*, of Europe, fol. 70 *b*, of Iran, fol. 75 *a*, of India, fol. 85 *b*, and modern physicians, fol. 92 *b*. 2. Companions of Muḥammad, fol. 97 *a*. 3. Their successors (Ṭabī'in and Tubba'), fol. 98 *b*. 4. Shaikhs, in four Ḳisms, viz. Sunnis, fol. 100 *a*, Shī'is, fol. 145 *b*, Sufis of Iran, fol. 149 *a*, Hindu devotee sand sects, fol. 158 *a*. 5. 'Ulamā of Islām in chronological order, fol. 255 *a*.

The sixth Dāstān comprises a great variety of subjects classed under twenty heads, as follows:—1. Arab poets, fol. 265. 2. Persian poets, in loose chronological order, *ib*. 3. On various kinds of writing and the letters of the alphabet, fol. 296 *a*. 4. Rekhtah poets, fol. 298 *a*. 5. On metre, rhyme, and poetical figures, fol. 308 *a*. 6. Physiognomy (Fīrāsāt), fol. 317 *a*. 7. Interpretation of dreams, fol. 323 *a*. 8. The art of regulating the breath as practised by Hindu Jogis, fol. 330 *b*. 9. Astrology, fol. 333 *a*. 10. Hindu music, fol. 348 *a*. 11. Agriculture, fol. 360 *a*. 12. Architecture, fol. 364 *a*. 13. The art of the ironsmith, fol. 366 *a*. 14. Carpentry, fol. 366 *b*. 15. Commerce, fol. 368 *a*. 16. Painting, fol. 368 *b*. 17. Talismans, fol. 369 *b*. 18. Magic, fol. 375 *b*. 19. Various handicrafts, fol. 378 *b*. 20. Wise sayings, witticisms, and anecdotes, fol. 383 *b*.

The seventh Dāstān, which, according to the preface, was to treat of celebrated Muslims not included in the above classes, is wanting.

Sāniḥah IV. consists of a Muḳaddimah devoted to geography, and eight Faṣls treating of history, as follows:—

Muḳaddimah. The seven climates, fol. 402 *a*. Countries and cities of the world known to the Muslims, fol. 404 *b*, of Europe, 433 *a*, and of India, fol. 439 *a*. This last section includes separate accounts of the following Šūbahs: Aḡrah, fol. 448 *b*. Oude, fol. 459 *b*. Daulatābād, fol. 463 *a*. Khāndes,

fol. 466 *a*. Berar, fol. 467 *b*. Mālvah, fol. 469 *a*. Ajmīr, fol. 470 *a*. Gujrāt, fol. 474 *a*. Tattah, fol. 479 *b*. Multān, fol. 480 *b*. Kābul, fol. 482 *b*. Kāndahār, fol. 485 *a*. Kashmir, fol. 486 *a*. Ilahābād, fol. 489 *b*. Bengal and Orissa, fol. 500 *b*.—Islands of the globe, Or. 1653, fol. 7 *a*, including England, foll. 15 *a*—23 *b*, and America, foll. 35 *b*—38 *a*.

Faṣl 1. Kings of Iran, classed under the following heads:—Early kings, fol. 38 *a*. Kings of Sistān, fol. 87 *b*. Šaffaris, fol. 90 *a*. Kings of Ṭabistān, fol. 91 *b*. Tāhiris, fol. 94 *a*. Dailamis, fol. 95 *a*. Ghaznavis, fol. 97 *b*. Saljūḳis of Iran and Kirmān, fol. 103 *a*. Atābaks of Azarbāijān, Fārs, and Luristān, fol. 107 *b*. Ghūris, fol. 108 *b*. Karākhitāis of Kirmān, 110 *b*. Īlkhānis and Īlkānis, fol. 111 *a*, Kurts, fol. 115 *a*. Sarbadārs, fol. 115 *b*. Injūs, fol. 117 *a*. Muzaḡfaris, *ib*. Timūr and his successors, fol. 119 *b*. Shirvān and Dāghistān, fol. 120 *b*. Zulkadr, fol. 121 *b*. Karā-Ḳuyunlus and Aḳ-Ḳuyunlus, *ib*. Šafavis, fol. 123 *a*. Ghilzais, fol. 126 *b*. Afshārs, *i.e.* Nādir Shāh and his successors down to the time of Karīm Khān, fol. 127 *b*. Abdālis down to Kāmran Shāh, fol. 147 *b*. Zands and Ḳājārs down to Faṭḥ 'Alī Shāh, fol. 150 *b*.

Faṣl 2. Kings of the Arabs, viz. 'Adites, fol. 151 *b*. Kings of Babylon and Assyria, fol. 153 *a*. Hīmyaris, Ghassānis, &c., fol. 155 *a*. Abyssinians, fol. 162 *b*. Ḳarmaṭites, fol. 163 *b*. Ayyūbis of Yaman, fol. 165 *b*. Ḥamdānis, fol. 166 *a*.

Faṣl 3. Greek kings and Roman emperors, fol. 167 *a*. Saljūḳis of Rūm, fol. 174 *b*. Osmanlis, fol. 175 *a*.

Faṣl 4. Egypt and Syria. Pharaos and kings of Israel, fol. 178 *b*. Ikhshidis, fol. 181 *a*. Saljūḳis and Atābaks of Syria, fol. 181 *b*. Ayyūbis and Mamlūks, fol. 182 *a*.

Faṣl 5. Maghrib, in seventeen dynasties, from the Umayyades of Spain to the Sharifs of Fez, fol. 183 *b*.

Faṣl 6. Turkistān. Early kings, fol. 191 *a*. Chingiz Khān, fol. 197 *b*. Descendants of Jūjī, fol. 203 *b*. Descendants of Chaghatai, fol. 206 *a*. Ilkānis, and Chūpānis, fol. 211 *a*. Tughatimūris, fol. 212 *a*. Sāmānis, fol. 212 *b*. Khāns of Turkistān, Bughrā Khān, etc., fol. 213 *b*. Khwārazmshāhis, fol. 214 *a*. Timūr and his successors, fol. 217 *b*. Uzbaks in Turān, Khwārazm, and Badakhshān, fol. 229 *a*.

Faṣl 7. Europe. Creeds, manners, and institutions of the Europeans, fol. 230 *b*.

Faṣl 8. India. Castes, laws, manners, and mythology of the Hindus, fol. 253 *a*. Early Rājahs, fol. 276 *a*. Rājputs, fol. 282 *b*. Muslim conquest, fol. 287 *a*. Slaves of the Ghūris, fol. 288 *b*. Khiljis, fol. 292 *b*. Tughluqshāhis, fol. 295 *b*. Khizirkhānis, fol. 299 *b*. Lodis, fol. 301 *a*. Sūrs, fol. 303 *b*. Timurides, from Bābar to the accession of Akbar II., fol. 308 *a*. Mālvah, fol. 391 *b*. Deccan, fol. 398 *a*. Khāndes, fol. 412 *a*. Sāmāris of Malivār (Malabar), fol. 413 *b*. Hurmuz, fol. 415 *a*. Maisūr, fol. 416 *a*. Bijānagar, fol. 420 *a*. Marattahs, *ib.* Nizāms of Haidarābād, fol. 423 *b*. Gujrāt, fol. 426 *b*. Ajmir, Rājputs, and Jāts, fol. 433 *b*. Tattah, fol. 438 *b*. Lahore, fol. 441 *b*. Kashmir, fol. 442 *b*. Tibet, fol. 450 *b*. Kābul, fol. 451 *b*. Bengal, fol. 452 *b*. Benares, fol. 490 *a*. Jaunpūr, fol. 491 *b*. Oude under the early Rājahs, and history of Rāma, fol. 492 *b*; the Oude dynasty from Burhān ul-Mulk Sa'adat Khān to the time of composition, fol. 498 *a*. Rules of conduct and useful advice to kings and Vazirs, fol. 522 *a*.

At the end of several sections, as Or. 1653, foll. 151, 178, 191, etc., A.H. 1248 is stated to be the current year, but later dates appear in marginal additions, as A.H. 1252, fol. 452 *b*. At the end are found a table of chapters, fol. 544, and an alphabetical index of geographical names, foll. 545—548.

Or. 1970.

Foll. 93; 11½ in. by 8½; 18 lines, 5½ in. long; written in Shikastah, in the 19th century.

جامع التواريخ

A general history, compiled A.H. 1250.

Author: Kāzī Faḳīr Muḥammad B. Kāzī Muḥammad Riḏā, قاضی فقیر محمد بن قاضی محمد رضا

Beg. ستایش بیغایت سزاوار بارگاه صمدیت

This work has been printed in Calcutta, 1836, and reprinted, with a preface by the author's son 'Abd ul-Latīf Khān, member of the Council of Bengal, Lucknow, 1874. The editor, who describes his father as a man of great learning and piety, states that he lived in Calcutta, highly honoured by the men in power, and died there at the age of seventy, A.D. 1844.

In his own preface the author, who calls himself an inhabitant of Rājahpūr, parganah of Sāntūr, chaklah of Bhūsnah, Bengal, says that he had been addicted from his youth to the study of history, and, after giving a list of thirteen well-known works as his authorities, fixes the date of the present compilation, A.H. 1250, in a versified chronogram by the words, باد قایم منتخب.

The Jāmi' ut-Tavārikh is divided into fourteen Faṣls, as follows: I. Creation. II. Prophets. III. Philosophers. IV. Early kings of Persia. V. Muḥammad. VI. The first Khalifs. VII. Imams. VIII. Umayyades. IX. Abbasides. X. Dynasties contemporary with the Abbasides, in nineteen Guftārs. XI. Khāns of Turkistan, and Moghuls. XII. Timurides, Marattahs, rulers of Oude and Bengal. XIII. Geography. XIV. Hindus and local dynasties of India; America.

A brief account of the work, with an extract, will be found in Elliot's History, vol. viii. pp. 425—429.

The present volume, which has neither title nor author's name, contains only detached portions of the work, viz. Guftārs 6 and 7 of Faṣl X., treating of the Ghaznavis and Ismā'īlis (Lucknow edition, pp. 190—196), fol. 3.—Faṣl XII. (*ib.*, pp. 277—290), fol. 44.—Guftārs 12—14 of Faṣl X., treating of the Ghūris and the kings of Dehli (*ib.* pp. 213—222), fol. 63.

Another MS., Or. 1748, contains the preface, the fourteenth Guftār of Faṣl X., and the account of America.

Or. 1784.

Foll. 96; 10 in. by 6; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with ruled margins, probably A.H. 1263 (A.D. 1847.)

مخزن الجواهر

A compendium of universal history.

Author: Muḥammad Ṣādiq, poetically surnamed Akhtar, محمد صادق مختص باختار

Beg. جواهر زواهر حد و میاس افزون تر از مقدار

This meagre abridgment of Oriental history was written A.H. 1263 at the request of Sir H. M. Elliot, whom the author had met in 'Aligarh, and to whom it is dedicated. It consists of a dry enumeration of reigns, and contains no original matter. The Timurides of India, with which it concludes, are the only dynasty which is brought down to the author's time.

Or. 2045.

Foll. 17; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 14 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

A critical essay on conflicting statements of historians.

Author: Sayyid Ḥasan 'Alī, سید حسنعلی

Beg. این نمودج را که مشتمل باختلاف روایات مورخین

The essay was written, as stated in the preamble, by desire of Sir H. Elliot. The historical questions discussed are the following:—Did Maḥmūd reach Benares? Causes of the dismissal of the Vazīr Ḥasan Mimandī. When did the Sultans of Ghūr embrace Islamism, and Muḥammad Surī take Ghaznīn? Causes of Chingiz Khān's invasion. Lameness of Timūr. Defeat of Shāh Maṣṣūr by Timūr. Conquest of Fārs and Kirmān by Timūr. Doubtful points in the history of Humāyūn, Akbar, Jahāngir; and lastly the rebellion and flight of Muḥammad Akbar.

The authorities quoted are the following: Rauzat uṣ-Ṣafā, Mir'at i Mas'ūdī, Ṭabakāt i Naṣīrī, Zafar Nāmāh, Akbar Nāmāh, Mir'at ul-Asrār by 'Abd ur-Raḥmān Chishtī, Laṭā'if i Ashrafī, Tārīkh i Qarā-Khitā'i by Sulṭān Aḥmad B. Muḥammad Muzaḥḥar, Tūzūk i Timūrī, Haft Iklim, 'Alamārāi 'Abbāsī, Vaḳā'i i Jahāngirī, Maāṣir i 'Alamgirī, and Khāfi Khān.

THE GHAZNAVIS.

Or. 1888.

Foll. 445; $9\frac{1}{2}$ in. by 6; 15 lines, $3\frac{5}{8}$ in. long; written in Nestalik, about A.D. 1850.

امینی

A Persian translation of the Yamīnī, or history of Amīr Subuktigīn and Sultan Maḥmūd, by 'Utbī (see p. 157 a).

Translator: Muḥammad Karāmat 'Alī Dihlavi, محمد کرامت علی دهلوی

Beg. پس از طراوت چمنستان سخن طرازی

The preface, foll. 3—7, is chiefly taken up with a wordy panegyric on Mahārājah Chandū Lāl (Divān of the Nizām of Haidarābad, A.D. 1818—43; see p. 326 a). The trans.

lator states that he had proceeded on purpose from Dehli to Haidarābād in order to present his work as a humble offering to that munificent patron, by whom he had been graciously received. Sir H. Elliot writes on the fly-leaf:—"Moluvēe Md Karamut Ali is judge of the Foujdaree Adalut in Hyderabad."

The translation, which follows closely the wording of the original, is freely interspersed with lexicographical and historical annotations by the translator, distinguished by the heading فائده.

The above title is derived from Amin ul-Millah, one of the honorific surnames of Sultan Maḥmūd. See Elliot's History, vol. ii. p. 15.

Or. 1925.

Foll. 387; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 17 lines, $3\frac{5}{8}$ in. long; written in neat Shikastah-amiz, with gold-ruled margins, apparently in the 17th century.

تاریخ بیهقی

The history of Sultan Mas'ūd Ghaznavi by Abul-Faḡl Baihaḡi; see p. 158 b.

This copy is carefully written and corrected, apparently by the same hand as the Safar Nāmah of Nāṣir B. Khusrau, Add. 18,418; see p. 379 b. Considerable gaps in the original text have been filled up for Sir H. Elliot by a scribe called Bindrāban, who completed his task in July, 1849. The more extensive of these later additions are foll. 26—42 (corresponding to pp. 54—91 of the Calcutta edition), foll. 58—66 (pp. 128—148), foll. 310—327 (pp. 701—741), and the latter part of the volume, foll. 367—386 (pp. 827—867).

The contents agree with those of the printed edition; but the Persian translation of Arabic documents, which in the latter

occupies pp. 374—389, is wanting in the MS. The last eight lines of the printed text, omitted by Bindrāban, as also in the following MS., have been added by another hand on a separate leaf.

On fol. 302 b is found the following note pencilled by Sir H. Elliot:—"From there I have taken the sheet sent to Mr. Morley," and at the top of the next-following leaf, fol. 303, which had been detached from the volume, is written by the same hand "My Agra copy."

Or. 1928.

Foll. 398; $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 19 lines, $3\frac{1}{4}$ in. long; written in neat Nestalik, apparently in the 17th century.

The same work.

This copy was defective at the beginning, the first words being دریافتندی چنانکه حکم حال و مشاهده (printed edition, p. 4, line 9); but the deficiency has been supplied by a later hand. At the passage corresponding to p. 498, where there is a gap in all known copies, a page and a half have been left blank, and the copyist states in a marginal note that the same lacuna occurred in the MS. from which he was transcribing: در اصل هم همین طور است.

The last leaf of the MS. is lost. Fol. 397, now the last, ends with the words التونقاشیان همه ذلیل شدند و برافتادند (printed edition, p. 867, line 20). The missing portion, i.e. the last eight lines, have been supplied, on a leaf inserted at the end, from a MS. belonging to the Paris Library.

On the first page is a short notice in the handwriting of Ziyā ud-Dīn Khān (of Loharū, near Dehli; see p. 446 b), the former owner of the MS., containing the dates of some leading events mentioned by Baihaḡi. In the same place is found the following note pencilled by Sir H. Elliot:—"Returned by Mr. Morley."

Or. 1927.

Foll. 301; 10 in. by $5\frac{1}{2}$; 27 lines, $3\frac{1}{8}$ in. long; written in small and close Nestalik, in the 17th century.

The same work.

The beginning and end of this copy tally exactly with those of the printed edition, with which its contents agree. On the first page is a Persian note by Kul Muhammad Zahid, stating that he had bought the MS. in Shāhjahānābād, A.H. 1076, for fifteen rupees.

Two Hindustani letters, written to Sir H. Elliot, and dated Agra, 21 May, 1849, are appended to the volume, the first by Maulavi Sanā ud-Din Aḥmad, of Badāyūn, offering the MS. for Sir H. Elliot's acceptance, the second by Maulavi Sadīd ud-Dīn, first professor of Arabic in the Agra Madrasah, in recommendation of the writer of the first letter.

At the end is a table, drawn up by Mr. Morley, of the rubrics of the present copy compared with those of his own MS.

Or. 1926.

Foll. 418; 11 in. by $6\frac{3}{4}$; 16 and 21 lines, 4 in. long; written in Nestalik, in the 19th century.

Another copy of the same work, made up of two portions written by different scribes. The first, foll. 4—203, begins like Or. 1928, with the words *در یافتندی چنانکه حکم حال*, and extends from p. 4, line 9, to p. 402, line 9, of the printed edition. The second, foll. 1, 2, and 204—418, supplies the deficiencies of the first. In the latter portion, as in Or. 1928, the last eight lines of the printed text are wanting.

MOGHULS.

Or. 1878.

Foll. 146; $11\frac{3}{4}$ in. by $7\frac{1}{2}$; 17 lines, $4\frac{1}{2}$ in. long; written in Nestalik, A.H. 1267 (A.D. 1851).

تاریخ و صاف

A portion of the fourth volume of *Tārīkh i Vaṣṣāf*; see p. 161 *b*. It begins with the heading *در نفع سومات* and ends with the account of the downfall of the Ismā'ilis, corresponding to foll. 366 *b*—488 *a* of Add. 23,517.

Or. 1715.

Foll. 267; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, 3 in. long; written in Nestalik, about A.D. 1850.

تاریخ رشیدی

History of the Khāns of Moghulistān, by Mirzā Ḥaidar Dughlāt; see p. 164 *b*.

There is a considerable gap in the first Daftar, fol. 9 *b*; it extends from the account of the adoption of Islamism by Tughluḳtimūr to the end of the reign of Yūnus Khān, and corresponds to foll. 10 *b*—70 *b* of the complete copy, Add. 24,090. The second Daftar, which begins on fol. 32 *a*, wants the epilogue *اختتام*, which occupies the last two pages of the MS. above-mentioned.

A subscription, transcribed from an earlier MS., shows that the latter had been written by order of the Safavi prince Abul-Fath Sultān Muḥammad (see p. 133 *b*) for Shāh 'Alam. The present copy is the transcript of a MS. belonging to the Navvāb of Jhajhar. See Elliot's History, vol. v., p. 129.

Or. 1956.

Foll. 10; 9 in. by 5; 19 lines, 3 in. long; written in Shikastah-āmiz, apparently in the 17th century.

Extracts from the first Daftar of the preceding work, with a short notice by Nayyir i Rakhshān (Ziyā ud-Dīn Khān), dated October, 1851.

Or. 1951.

Foll. 11; $12\frac{1}{2}$ in. by $7\frac{1}{2}$; about 20 lines, 6 in. long; written in Nestalik, about A.D. 1850.

Abstract of the Tārīkh i Rashīdī.

TIMUR.

Or. 1727.

Foll. 329; $9\frac{3}{4}$ in. by $6\frac{3}{4}$; 23 lines, $4\frac{3}{8}$ in. long; written in Naskhi, with gold-ruled margins, apparently in the 15th century.

ظفر نامه

Zafar-Namah, a history of Timūr by Sharaf ud-Dīn 'Alī Yazdī; see p. 173 *a*.

Or. 1790.

Foll. 263; $9\frac{1}{2}$ in. by $5\frac{1}{2}$; 5 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Shavvāl, A.H. 1265 (A.D. 1849).

ملفوظات امیر تیمور

The memoirs of Amīr Timūr, with the Institutes, and the Designs and Enterprises, translated by Abu Ṭalīb Ḥusainī; see pp. 177—180.

This copy was written, as stated in the subscription, by order of Capt. Joseph Davy Cunningham (in Bhopāl).

AFGHANS.

Or. 1637.

Foll. 239; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, apparently in the 17th century.

مخزن افغانی

History of the Afghans, by Ni'mat Ullah; see p. 212 *a*.

Contents: Bāb I., fol. 5 *a*. Bāb II., fol. 10 *b*. Bāb III., fol. 26 *a*. Daftar I., fol. 41 *b*. Daftar II., fol. 80 *a*. Daftar III., fol. 182 *b*. Khātimah, fol. 221 *a*.

Copyist: محمد امان الله متوطن ناز نول

Or. 1638.

Foll. 214; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, 4 in. long; written in Nestalik; dated Lohārū, the 20th year of Shāh 'Ālam (A.H. 1192, A.D. 1778).

Another copy of the same work, wanting the Khātimah.

Contents: Bāb I., fol. 5 *a*. Bāb II., fol. 10 *a*. Bāb III., fol. 23 *a*. Daftar I., fol. 38 *b*. Daftar II., fol. 75 *a*. Daftar III., fol. 174 *a*.

Or. 1636.

Foll. 401; $12\frac{1}{2}$ in. by 8; 11 lines, $4\frac{1}{2}$ in. long; written in large and fair Nestalik, with 'Unvāns and gold-ruled margins; dated Ramazān, A.H. 1229 (A.D. 1814).

Another copy of the same work.

The contents are in substantial agreement with those of Add. 21,911, and are similarly divided, as follows:—Bāb I., fol. 4 *b*. Bāb II., fol. 14 *a*. Bāb III., fol. 38 *b*. Daftar I., fol. 66 *b*. Daftar II., fol. 130 *b*. Daftar III., fol. 312 *b*. Khātimah, fol. 374 *b*. But the headings of some of these divisions have been altered or omitted.

The MS. wants the first three lines, for which a spurious beginning of one line has been substituted, and presents a lacuna of three or four pages after the first line of fol. 4 *a*.

Or. 2006.

Foll. 101; $9\frac{1}{4}$ in. by 6; 16 lines, $4\frac{1}{8}$ in. long; written in Nestalik; dated Jumāda II., A.H. 1200 (A.D. 1786).

A history of Shir Shāh designated in the subscription as کتاب تواریخ شیر شاه. It is the second Daftar of the preceding work, corresponding to foll. 84—172 of Add. 21,911.

Or. 1635.

Foll. 73; $6\frac{1}{2}$ in. by $3\frac{1}{2}$; 9 lines, 2 in. long; written in Nestalik, in the 19th century.

خلاصه الانساب

Genealogy of the Afghans, by Hāfiz Rahmat; see p. 212 *b*.

This copy is imperfect; it wants the latter part of the chapter on the Sayyids and the last two chapters, Eg. 1104, foll. 89 *a*—128 *a*.

On the first page is the following note in Sir H. Elliot's handwriting: "From a copy in the Lucknow Topkhana written in 1182."

Or. 1877.

Foll. 85; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 12 lines, $2\frac{5}{8}$ in. long; written in Nestalik, with ruled margins, apparently in the 18th century.

I. Foll. 2—56. An account of the descendants of Abdāl son of Tarin, without preface or author's name.

Beg. ذکر در بیان اولاد ابدال ولد ترین از ترین سه پسر

The work treats of the successive chiefs of the Abdālī tribe, and records at some length, but without any dates, their dealings with

the Beglerbegis who governed Kāndahār for the Šafavīs. The following are the principal of these hereditary chiefs: Zīrak, fol. 6 *b*, Fūfal, fol. 9 *b*, Khizr Khān, fol. 27 *a*, Shir Khān and his cousin Shāh Husain Khān, fol. 30 *b*, Sarmast Khān, fol. 44 *a*, Sultān, fol. 46 *b*, Daulat Khān, fol. 48 *b*, and the latter's son Rustam Khān, fol. 52 *b*. This last, having been put to death by the Beglerbegi, was replaced by Khwājah Mir Vais Khān, a Ghilzai, with whose rise the history comes abruptly to a close.

II. Foll. 57—79. A sketch of the genealogy of the Afghans, and of the kings they gave to India, without author's name.

Beg. این رساله ایست در ذکر احوال افغانان

It is divided into four chapters (Bāb) as follows:—I. Genealogy of the Afghans, traced from the patriarch Jacob to 'Abd ur-Rashid, fol. 57 *a*. II. Migration of the Afghans to India under Maḥmūd Ghaznavī and Shihāb ud-Dīn Ghūrī, fol. 62 *a*. III. Afghan kings in India, from Bahlūl to 'Adli, fol. 64 *a*. IV. Genealogy of the tribes issued from 'Abd ur-Rashid, fol. 70 *b*.

The work was probably written in the time of Nādir Shāh, whose conquest of Kāndahār is recorded, fol. 76; but it makes no mention of the Durrānī dynasty.

Foll. 80—83 contain a fragment treating of the death of Muḥammad and of some verses (Persian) composed by Fāṭimah on that occasion.

Or. 1662.

Foll. 190; $8\frac{3}{4}$ in. by 5; 13 lines, $2\frac{7}{8}$ in. long; written in Shikastah-āmiẓ; dated Dharpūr, Zil'ah of Aẓamābād, June, A.D. 1826.

حسین شاهي

A history of the Durrānī dynasty from its origin to A.H. 1212.

Author : Imām ud-Dīn Chishtī, امام الدین چشتی

Beg. حمد بیحد و ثناء بیحد سزاوار بادشاهی است

The author states in the preface that he went A.H. 1211 to Lahore, where Shāh zamān then held his court, and from thence proceeded with the king's army to Peshāwur, where he devoted his leisure to the composition of a history of that prince and his family. On his return to Lucknow at the end of A.H. 1212, he had the honour of showing the work to an illustrious and holy Sayyid, Khwājah Abu Muḥsin Ḥusain Chishtī ul-Ḥusainī ul-Maudūdī, who was pleased to approve it, and to communicate to him a rough draught in his possession of a history of Aḥmad Shāh and Timūr Shāh. He then drew up the substance of this other work in plain and easy Persian, added it, in compliance with the Sayyid's desire, to his own composition, and gave to the whole, in honour of that holy personage, the title of Ḥusain Shāhī. It was completed, as stated at the end, in Lucknow on the 10th of Jumāda I., A.H. 1213.

Contents:—History of Aḥmad Shāh, fol. 4 *b*. History of Timūr Shāh, fol. 56 *a*. History of Shāh zamān, brought down to the 14th of Sha'bān, A.H. 1212, fol. 98 *b*. Notices on the Amīrs of his court, fol. 139 *b*. Description of the Panjāb and of the routes leading from Peshāwur to Kābul, Kāndahār and Herat, fol. 153 *b*. Notices on the relatives and ancestors of Khwājah Abu Muḥsin Ḥusain, fol. 173 *b*. Account of the Kāfirs and the Uzbaks, fol. 182 *b*.

In the subscription the work is called
تواریخ احمدشاهی

The author says in conclusion that a detailed description of the routes from Dehli to the Panjāb, written by him from his own observation, had been taken from him in Peshawur by a certain Raḥm 'Alī Jamālpūrī,

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who afterwards presented it as his own composition to Mr. Lumsden in Lucknow, and received the rewards due to the author.

The Ḥusain Shāhī is noticed in Morley's Catalogue, p. 76, under the heading تواریخ. نسب نامه احمد شاه درانی. A very similar work, described by M. Schefer in his *Histoire de l'Asie Centrale*, p. 280, under the title of *Tārikh i Aḥmad*, is said to have been written by Muḥammad 'Abd ul-Karīm Munshi for 'Abd ur-Raḥmān Khān son of Ḥājī Muḥammad Raushan Khān.

Or. 1663.

Foll. 334; 8½ in. by 5¼; 11 lines, 3¼ in. long; written in Nestalik, in the 19th century.

I. Foll. 1—209. Another copy of the preceding work.

On the first page is written, in the hand of Sir H. Elliot, "From a copy in the possession of Nuwab Tukee Khan of Hafiz Rahmet's family."

II. Foll. 211—333. ظفرنامه عالمگیری, a history of the first five years of the reign of Aurangzib, by 'Aḳil Khān; see pp. 265 *a* and 699 *a*.

Or. 1796.

Foll. 89; 9½ in. by 6; 13 lines, 3½ in. long; written in cursive Nestalik in the 19th century.

Memoirs of Shujā' ul-Mulk Shāh, king of Afghanistan, written by himself.

Beg. حمد بیقیاس و سیاس بیحد و شکری بی انتها

The royal author says in the preamble that he intended to write an account of the wars in which he had been engaged, from his accession at the age of seventeen years in A.H. 1216, to the "current year," A.H. 1241.

The present copy is imperfect at the end.

It concludes with an account of the stay of Shujā' ul-Mulk in Shikārpūr, of the advance of 'Azīm Khān's force against him, and of his return to Ludhiyānah (A.H. 1235-6).

The text is destitute of dates; they were probably given in the headings, which have not been entered.

Shujā's autobiography is frequently quoted by Kaye in his history of the war in Afghanistan, vol. i. pp. 27—115. It is also mentioned in Elphinstone's Caubul, p. 351.

GENERAL HISTORY OF INDIA.

Or. 2274.

Foll. 447; 12¼ in. by 7; 21 lines, 4 in. long; written in Nestalik, apparently about the close of the 16th century.

طبقات اکبر شاہی

Tabakāt i Akbarshāhī, a general history of India, by Nizām ud-Dīn Ahmad; see p. 220 *a*.

This copy wants about forty leaves at the beginning. The lacuna extends from the preface to the reign of Mu'izz ud-Dīn Kaiqubād in the first Tabakah; it corresponds to foll. 5—45 of Add. 6543. The Khātimah consists of only seven lines.

This MS. was once the property of Tafazzul Husain Khān, Ra'is of Farrukhābād, whose name appears on the first page.

Or. 1901.

Foll. 667; 8 in. by 5; 15 lines, 3 in. long; written in small Nestalik, dated Calcutta, A.D. 1854.

A transcript of the preceding MS., supplemented at the beginning by fifty leaves, copied from a MS. belonging to the Asiatic Society of Bengal.

Add. 1704.

Foll. 556; 8½ in. by 5¼; 15 lines, 3⅞ in. long; written in small Nestalik, about A.D. 1850.

منتخب التواريخ

A history of India by 'Abd ul-Kādir Badā'unī; see p. 222 *b*; transcribed for Sir H. Elliot by his Munshī Maulābakhsh.

Or. 1971.

Foll. 17; 10 in. by 8; written by various hands, about A.D. 1850.

Extracts from the preceding work.

Or. 1650.

Foll. 399; 8½ in. by 5½; 13 lines, 3¼ in. long; written in Shikastah-āmīz, apparently in the 17th century.

زبدة التواريخ

A general history of India, by Nūr ul-Haqq Dihlavī; see p. 224 *b*.

This copy differs somewhat in its arrangement from the previously described MS., Add. 10,580. The contents are as follows: Kings of Dehli, fol. 11 *b*. Bābar and his successors, fol. 90 *b*. Mālvah, fol. 272 *a*. Gujrāt, fol. 307 *a*. Deccan, fol. 336 *b*. Kashmir, fol. 356 *a*. Tattah and Sind, fol. 373 *a*. Multān, fol. 380 *a*. Bengal, fol. 381 *a*. Jaunpūr, fol. 394 *b*.

The beginning and the latter part of the MSS., foll. 5—20, and 272—399, are in a later hand-writing. The subscription is dated Lucknow, September, 1848. An imperfect table of contents, fol. 3, is prefixed.

Or. 1903.

Foll. 132; 6¼ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.H. 1850.

مجالس سلاطین

A short history of the kings of Dehli and

of the Deccan dynasties, from the Muḥammadan conquest to the accession of Shāh-jahān.

Author: Muḥammad Sharīf un-Najāfī,
[sic] محمد شریف النجفی

Beg. حمد یحمد و ثنای بیدمرو واجب الوجودی را.

The author was born in the Deccan, where he spent the first five-and-twenty years of his life. He had travelled, he says, in company with his father through its five provinces, and had afterwards successively visited in an official capacity Gujrāt, Mālvah, Ajmir, Dehli, Agra, the Panjāb, Sind, and Kashmir. He had proceeded to the last country in the train of Jahāngir, and under the command of Kāsīm Khān, A.H. 1031. See foll. 106 *a*, 115 *b*, and 117 *a*.

He states in the preface that detailed histories of the Sultans of Dehli had been written by Ziyā'i Baranī (p. 333 *b*), Kāzī 'Iyāz Pādishāhī (?), and 'Abd ul-Kādir (p. 222 *b*), but that, as in "these busy times" no one had leisure to read those voluminous works, he had been induced, notwithstanding his pressing avocations, to draw up the present compendium. A.H. 1037 is mentioned, fol. 114 *a*, as the current year, but, at the end, A.H. 1038 is fixed in a versified chronogram by the words دیباجہ کتاب شریف as the date of composition.

The work is not divided into chapters. The contents are as follows: Ghaznavis, fol. 4 *a*. Ghūris, fol. 7 *a*. Jalāl ud-Din Firūz Shāh Khiljī and his successors, fol. 16 *a*. Ghiyās ud-Din Tughlak Shāh, etc., fol. 33 *b*. Khizr Khān, etc., fol. 49 *a*. Bahlūl, etc., fol. 53 *b*. Bābar and the Sūr dynasty, fol. 63 *b*—133 *a*.

Respecting Akbar, Jahāngir and Shāhjahān, little more is given than a record of their accession, foll. 103—105. The rest of the volume contains a brief sketch of the Bahmanis and the local dynasties of the Deccan, fol. 106 *a*, of the fourteen Śūbahs of

India, fol. 114 *a*, and of the history of Kashmir, fol. 118 *a*.

An account of the work, with some extracts, will be found in Sir Henry Elliot's History, vol. vii. pp. 134—140, where the author is called Muḥammad Sharīf Hanafī. Other extracts, relating chiefly to Kashmir, and translated by a Munshi, are preserved in Add. 30,779, foll. 92—102.

Or. 1817.

Foll. 165; 10½ in. by 6¼; 15 lines, 3½ in. long; written in Shikastah-āmīz; dated Rajab, A.H. 1196 (A.D. 1782).

لب التواریخ

A general history of India brought down to A.H. 1101, by Rāi Bindrāban; see p. 228 *b*.

Or. 1923.

Foll. 20; 10½ in. by 8; 13 lines, 4½ in. long; written in Nestalik, about A.D. 1850.

Extracts from the preceding work, with a table of contents.

Or. 1625.

Foll. 270; 10 in. by 6¾; 19 lines, 4½ in. long; written in cursive Nestalik; dated Murādābād, Zulka'dah, the first year of Aḥmad Shāh (A.H. 1161, A.D. 1748).

خلاصة التواریخ

A general history of India, brought down to the accession of Aurangzib, by Sujān Rāi; see p. 230 *a*.

Or. 1736.

Foll. 356; 8¼ in. by 5¼; 15 lines, 3½ in. long; written in small Nestalik, about A.D. 1850.

The same work.

Or. 1875.

Foll. 130; $9\frac{1}{4}$ in. by 6; 13 lines, $3\frac{3}{4}$ in. long; written in cursive Shikastah-āmiz; dated Benares, Rabi' I., A.H. 1237, A.D. 1821.

The first portion of the preceding work, without the preface, corresponding to Add. 5559, foll. 9 b—128 b.

Or. 1924.

Foll. 31; $8\frac{1}{4}$ in. by 6; 11 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

Preface and headings of the same work, with a few extracts.

In the preface, fol. 3 a, the author designates himself as Sujān Singh Dhīr, inhabitant of Paṭiyālah, مسجان سنکھ دھیر ساکن قصہ پتیالہ. The extracts conclude with the record of the death of Aurangzib.

Or. 1795.

Foll. 249; $9\frac{1}{4}$ in. by 6; 13 lines, $3\frac{3}{4}$ in. long; written in Shikastah-āmiz, apparently in the 18th century.

هفت گلشن محمد شاہی

A general history of India, from the earliest times to A.H. 1132.

Author: Muḥammad Hādī, entitled Kāmvar Khān, محمد هادی المخاطب بکامور خان.

Beg. الحمد لله رب العالمين والعائنة للمتقين که قدرت.

Kāmvar Khān has already been mentioned, p. 274 b, as the author of Tazkirat us-Salāṭin Chaghata. According to Muḥammad Bakhsh, who in his history of the successors of Aurangzib, Or. 1832, fol. 44, has made use of the account of Muḥammad Shāh's reign by Kāmvar Khān, the latter was a Hindu converted to Islamism, whose original name was Chandidas. His supposed identity with

Muḥammad Hādī, the continuator of the Memoirs of Jahāngir, who nowhere assumes the title of Kāmvar Khān, is extremely doubtful.

The author states in the preface that after many years spent in the imperial service, which he had entered in the reign of Aurangzib, he had, through the favour of the Vazīr 'Ināyat Ullah Khān (see p. 270 b), obtained leave to depart from His Majesty's stirrup, and to retire to the capital, where he was once more free to devote himself to his beloved historical studies. Having met at that time with a sad bereavement, he sought to relieve his distracted mind by applying himself to the present work, which he wrote, as appears from incidental mentions of the current year (foll. 143 b, 218 a), in A.H. 1132. Compare Elliot's History, vol. viii. pp. 13—16.

The author follows Firishtah, and, for the later period, Lubb ut-Tavārikh (see p. 228 b), as his principal authorities.

The Haft Gulshan is divided, as its name implies, into seven rose-beds (Gulshan), some of which are subdivided into rose-bushes (Gulbun), as follows:—

Gulshan I. Gulbun 1. Kings of Dehli, from the earliest times to Bābar. (At the end the author states his intention of devoting a second volume to the history of the Timurides from Bābar to Muḥammad Shāh, a design which he carried out five years later in his Tazkirat us-Salāṭin Chaghata; see p. 274 b.) Gulbun 2. The Sharḳis of Jaunpūr, fol. 93 b. Gulbun 3. Kings of Mālvah, fol. 98 b.—Gulshan II. Gulbun 1. Gujrat, fol. 114 b. Gulbun 2. Khāndes, fol. 133 a.—Gulshan III. Bengal, fol. 140 a.—Gulshan IV. Deccan. Gulbun 1. Bahmanis, fol. 144 a. 2. 'Adilshāhis, fol. 167 a. 3. Nizāmshāhis, fol. 193 a. 4. Ḳuṭbulmulkis, fol. 210 b. 5. 'Imādshāhis, fol. 216 b. 6. Barīdshāhis, fol. 218 a.—Gulshan V. Gulbun 1. Sind, fol. 220 a. 2. Mūltān, fol. 222 a.—Gulshan VI. Kashmīr, fol. 226 b.—Gulshan VII. Indian Saints, fol. 236 b.

In the preface to his later work, Tazkirat

us-Salāṭīn Chaghataī, Add. 25,787 and Or. 1833, Muḥammad Hādī designates the present history by the title of هفت کلشن الهی

Several extracts translated by Munshī Sa-dāsuk'h Lāl are preserved in Add. 30,782, foll. 3—60.

Or. 1628.

Foll. 233; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 11 lines, $3\frac{3}{4}$ in. long; written in Nestalik; dated Bhopal, Rabī' II., A.H. 1264 (A.D. 1848).

تاریخ ہندی

A general history of India, brought down to A.H. 1153.

Author: Rustam 'Alī B. Muḥammad Khalīl Shāhābādī, رستم علی بن محمد خلیل شاہابادی

Beg. و سپاس مرداوری کہ برداور دور ملک

The author states in the course of his history, fol. 278, that he served in the army of Bajī Rāo, when the latter took possession of Mālvah, A.H. 1150, and that he deserted it to repair to Bhopāl. There, as he says in the preface, he was able, after long wanderings, to dwell three years in peace and comfort, under the protection of the Amīr, Yār Muḥammad Khān, and to carry out under his auspices a long meditated plan by writing the present work, which he completed in A.H. 1154.

Yār Muḥammad Khān had succeeded in A.H. 1140 to his father Dūst Muḥammad Khān, an Afghan chief, who had seized upon and fortified Bhopāl A.H. 1135, and had made himself master of a considerable part of Mālvah (see foll. 278—280).

The Tārīkh i Hindī is divided into a Muḥaddimah, ten Ṭabaḳahs, and a Khātimah, as follows:—Muḥaddimah. Creation; instability of the world; geography of India, fol. 6 *a*. I. Hindū Rājahs from Judhistir to Pithaurā, fol. 30 *a*. II. Ghaznavīs and Ghūris,

fol. 64 *a*. III. Khiljīs, fol. 89 *b*. IV. Tugh-lakshāhīs, fol. 98 *a*. V. Khizirkhānīs, fol. 109 *b*. VI. Lodīs, fol. 114 *a*. VII. Early Timurides, fol. 130 *a*. VIII. The Sūr Afghans, fol. 141 *a*. IX. Local dynasties of Jaunpūr, Mālvah, Gujrāt, Bengal, Kashmīr, Tattah, and the Deccan, fol. 164 *b*. X. The later Timurides, from the second reign of Humāyūn to the end of the 23rd year of Muḥammad Shāh, A.H. 1153, fol. 175 *b*. Khātimah. Short notices on the Shaikhs, 'Ulamā, and poets, who flourished in India in the author's time and during a few generations earlier, fol. 299 *b*.

In the tenth Ṭabaḳah much space, foll. 237—299, is devoted to the reign of Muḥammad Shāh, the events of which are recorded year by year.

The author speaks with great veneration of the Sayyids, especially of the Amīr ul-Umarā, Sayyid Ḥusain 'Alī Khān, and with undisguised contempt of their successful antagonists, Muḥammad Shāh and Nizām ul-Mulk.

An account of the work, with extensive extracts, will be found in Elliot's History of India, vol. viii. pp. 40—69. Some fragments are preserved in Or. 2062, foll. 129—146, and translated extracts in Add. 30,780, foll. 118—160.

This copy was made, as stated in the subscription, for the Secretary (Sir H. Elliot), by order of Mr. Joseph Davy Cunningham and the Faujdār Muḥammad Khān, of Bhopāl.

Or. 1791.

Foll. 132; 11 in. by $8\frac{1}{4}$; 13 lines, $5\frac{3}{4}$ in. long; written in cursive Nestalik, in the 19th century.

چار گلشن

A general history of India from the earliest times to A.H. 1173.

Author: Rāi Chatarman, a Kāyath of the

Saksinah tribe called Rāi-Zādah, رای چترمن
کایتہ قوم سکسینہ لقب رای زادہ

Beg. سپاس بیرون از قیاس بادشاہی را سزد

The date of composition, A.H. 1173, is fixed in a versified chronogram at the beginning by the words چترمن نیک کلشن. It is stated at the end that the work was written by desire of the Vazīr Ghāzi ud-Din Khān, at the time of the second invasion of Aḥmad Shāh Abdālī, and that the author died shortly after compiling it. Its final arrangement was carried out by Chatarman's grandson, Rāi Khān Munshi, called Rāi-Zādah, who added to it a short preface dated A.H. 1204. See Elliot's History, vol. viii. p. 255.

The work is divided, as its name implies, into four sections called Chamans, as follows: I. Šūbahs of Hindustan, fol. 4 a. II. Šūbahs of the Deccan, fol. 76 b. III. Itineraries from Dehli to various parts of India, fol. 112 b. IV. Orders of Muslim and Hindu Fakirs, fol. 119 a.

Chaman I., beginning with the Šūbah of Dehli, contains an abstract of the history of the province brought down to the accession of Muḥyī ul-Millat Shāhjahān II., A.H. 1173, notices on the Muslim saints of the Šūbah, fol. 20 a, on its places of pilgrimage and other remarkable localities, fol. 33 b, on its rivers, fol. 36 b, and its subdivisions, fol. 38 a. A similar arrangement is carried out under each of the other Šūbahs, viz. Agrah, fol. 39 a, Lahore, fol. 43 a, Multan, fol. 46 b, Tattah, fol. 48 b, Kashmir, fol. 50 a, Orissa, fol. 53 b, Bengal, fol. 55 a, Behar, fol. 58 b, Ilāhābād, fol. 60 a, Oude, fol. 63 a, Ajmīr, fol. 64 a, Gujrāt, fol. 66 b, Mālva, fol. 70 a, and Kābul, fol. 73 b.

Chaman II. contains a topographical account of the Šūbahs of the Deccan, viz. Berar, Khandes, Aurangābād, Bijāpūr, Golconda, and Muḥammadābād, followed by a history of the local dynasties, namely: Bahmanis, fol. 89 a, 'Adilshahis, fol. 95 b, Nizāmshāhis,

fol. 97 b, Kūṭubshāhis, fol. 103 a, 'Imādis, fol. 105 a, Baridis, fol. 106 a, Sivā and Sanbhā, fol. 106 b. It concludes with an account of the fortresses of the Deccan, fol. 109 b, and notices on its saints, fol. 111 b.

A copy is described under the title of تاریخ چتر کلشن among the MSS. of the Amīr of Tonk, Or. 1937, fol. 17. The work is also called اخبار النوادر. See Or. 2056, fol. 183.

Or. 1689.

Foll. 52; 8½ in. by 6½; 14 lines, 4 in. long; written in Nestalik; dated Mainpūrī, Šūbah of Akbarābād, November, A.D. 1851.

میزان دانش

An abridgment of Indian history.

Author: Anandrup, آنندروپ

Beg. زہی قدرت قادر ذو الجلال کہ ذرہ از ذرات

The author describes himself as a Brahman, born in Chāngulnāth, district of Nār-nol, who had spent some years in the service of Khālūjī Bhonslā and Sitārām. He wrote the present work, A.H. 1182, in Ilāhābād, whither he had proceeded from Nāgpūr in the suite of Nāṣir ul-Mulk Nāṣir Jang.

Contents:—The four Jugs. War of the Pandavas, from the Persian version of the Mahābhārat. Hindu cosmogony and avatārs, fol. 5 a. Prophets and early kings of Persia, fol. 13 a. Sketch of the early kings of Dehli, and history of the Timurides down to the reigning emperor Shāh 'Ālam, fol. 15 b. Brief account of the following contemporary states: Jāts, fol. 37 b. Jainagar, fol. 39 a. Jaudhpūr, fol. 39 b. Bundelkhand, fol. 40 b. Rājahs and Zamīndārs of the Šūbah of Ilāhābād, ib. Bengal, fol. 41 b. Udaipūr, fol. 43 a. Satārāh, ib. Ajmīr, fol. 45 b. Sikhs, fol. 46 a. Triyā Rāj, or the land of women, fol. 46 b. Šūbahs of Hindu-

stan and Deccan, fol. 47 *b*. Conclusion, containing moral precepts in prose and verse, fol. 49 *a*.

It is stated in the subscription that this copy was written by Durgā Parshād for Mr. Charles Raikes, who sent it to Sir H. M. Elliot.

Or. 1714.

Foll. 335; 8½ in. by 5¼; 15 lines, 3¼ in. long; written in small Nestalik; dated Simlah, October, A.D. 1850.

اخبار محبت

A general history of India, from the earliest times to A.H. 1186.

Author: Muḥabbat B. Faiz 'Aṭā Khān B. Ṣāliḥ Muḥammad Khān B. Murtaẓā Khān B. Faṭḥ Ma'mūr Khān B. Dilir Khān, محبت بن فیض عطاخان بن صالح محمد خان بہادر بن مرتضی خان بن فتح معور خان بن دلیر خان

Beg. محمد و سیاس مر قادی را کہ بقدر خود نیستی را

The author, who in the heading is styled Muḥabbat Khān, traces his pedigree, according to the Afghan tradition, to Saul, and through the patriarchs up to Adam. He was a descendant in the fifth degree of Dilir Khān Da'ūdzaī, a Rohilla chief, who, together with his brother Bahādur Khān, played a conspicuous part in the wars of the time of Aurangzib, and died A.H. 1094. See the Maāshir ul-Umarā, fol. 212. He dwells at great length in the course of his history on the warlike deeds of his ancestors, and enters into details respecting the town of Shāh-jahānpūr, founded by Dilir Khān and his brother. The special attention which he devotes to the history of Bengal would lead one to suppose that his life had been chiefly spent in that province.

Besides numerous authorities, of which he gives an imposing list in his preface, the

author professes to have availed himself of oral information obtained from his father, uncle, brothers, and other relatives.

An account of the work, with a few extracts, will be found in Elliot's History, vol. viii. pp. 376—393. Other extracts translated by Munshi Sadasuk'h are preserved in Add. 30,782, foll. 309—415. The present copy was transcribed for Sir H. Elliot from the only MS. known, which was in the possession of a descendant of the author.

Contents: Patriarchs, Noah, his three sons and their descendants, fol. 6 *a*. Under Japhet the author gives a genealogy of the Turks and Moghuls, and, under Ham, a general view of the history of Bengal from the earliest period to the deposition of Muḥammad Riẓā Khān from the Niyābat, A.H. 1186, fol. 28 *a*. Kings of Dehli, from Rājah Pāndu to Ibrāhīm Lodi, fol. 38 *b*. Kings of Gujrat, fol. 63 *b*. Timūr and his descendants, fol. 64 *b*. Bābar, fol. 66 *b*. Humāyūn, and the contemporary Afghan sovereigns, fol. 70 *a*. Akbar, fol. 84 *b*. Jahāngir, fol. 90 *b*. Shāhjahān, fol. 104 *b*. Aurangzib, fol. 149 *a*. A'zam Shāh, fol. 172 *a*. Bahādur Shāh, fol. 180 *a*. Account of the Ṣūbahs, fol. 180 *b*. Jahāndār Shāh, fol. 184 *a*. Nizāmat of Murshid Qulī Khān in Bengal, fol. 193 *a*. Farrukhsiyar, fol. 199 *a*. Ja'far Khān in Bengal, fol. 207 *a*. Muḥammad Shāh, fol. 208 *b*. Foundation of Calcutta, fol. 213 *b*. Nizāmat of Shujā' ud-Daulah in Bengal, fol. 217 *a*. Aḥmad Shāh, fol. 248 *b*. Account of Shāhjahānpūr and the Rohillas, fol. 264 *b*. The Carnatic; wars of the Sāmari with the Europeans, fol. 270 *a*. War of Muẓaffar Jang, son of Aṣaf Jāh, with Nūr ud-Din Khān Gopāmavi, of Arcot, fol. 274 *a*. Nizāmat of Sarafrāz Khān and 'Alī Virdi Khān in Bengal, fol. 275 *b*. 'Alamgir II., fol. 299 *a*. 'Alī Guhar Shāh 'Alam, from his accession, A.H. 1173, to the encounter of the imperial forces with Ṣadiq 'Alī Khān in the same year, fol. 312 *a*.

With the last event the connected narrative comes to a close. The next following pages, foll. 331 *a*—335, contain a record of the installation of Shāh 'Ālam in Dehli, together with an account of his death, of the accession of Akbar II., and of the presents received and bestowed by him on that occasion.

This appendix is evidently a later addition. The author's account of Bengal stops at A.H. 1186, and his history of Shāh 'Ālam one year earlier. He refers, moreover, incidentally, fol. 212 *b*, to Mubārak ud-Daulah (A.H. 1183—1208) as being at the time of writing the nominal Nāzim of Bengal.

Or. 1732.

Foll. 263; 11 in. by 6½; 15 lines, 4 in. long; written in Nestalik, in the 19th century.

چهار گلزار شجاعی

A general history of India from the earliest times to A.H. 1201.

Author: Harcharandās B. Ūdai Rāi B. Mukund Rāi B. Sāgar Mal, هرچرندهاس بن اودی
رای بن مکندرایی بن ساگرمل

Beg. حمد کوہم ان خدای پات را
صورت انسان نموده خالک را

The author was a native of Mirath, where his forefathers held the office of Chaudharī and Kānūngo. He was in his twentieth year when he lost his grandfather, the Divān Mukund Rāi, who died in Mirath, A.H. 1143 (see fol. 27 *b*). He must therefore have been born in A.H. 1123, and allows himself some latitude when he says in his preface, written in A.H. 1199, that he was then eighty years of age. He proceeded to Dehli shortly after the invasion of Nādir Shāh, A.H. 1151, and, some years later, entered the service of Navvāb Kāsim 'Alī Khān B. Kāsim Khān, father-in-law and Khānsāmān of Najm ud-

Daulah Muḥammad Ishāq Khān, a powerful Amir who held the post of Bakhshī under Muḥammad Shāh and Aḥmad Shāh, and died A.H. 1163 (see Ma'aṣir ul-Umarā under Mūtaman ud-Daulah, fol. 555). In A.H. 1167, his patron Kāsim 'Alī Khān having repaired from Dehli to Oude and settled in Faizābād, the author accompanied him thither, and, after the Amīr's decease, which soon followed, he remained, down to the time of composition, in the service of his master's children, viz. a daughter Bakht un-Nisā Khānum, a son Shafīq 'Alī Khān, and the latter's son Ḥusain 'Alī Khān, who continued to reside in Faizābād. He gave to his work the title of Chahār Gulzār Shujā'ī in honour of the reigning Navvāb Shujā' ud-Daulah, from whom he had received signal favours.

Copious details on the lives of the author and his patrons are found scattered in the preface and the body of the work. An abstract of his biography and a statement of the contents of this history will be found, with some extracts, in Elliot's History, vol. viii. pp. 204—231. Portions of the work translated by Munshī Sadāsuk'h Lāl are preserved in Add. 30,782, foll. 113—205.

The Chahār Gulzār is divided into five books (Chaman), the first four of which treat of the past ages of Hindu legend. The fifth, which alone contains historical matter, consists of two parts (Ṣafḥah), the first of which treats, in twelve sections (Kism), of the Hindu Rajahs from Judhishtir to the Musulman conquest, and the second, in nine Kisms, of the Muslim sovereigns. The ninth of the last mentioned Kisms comprises the history of the Timurides from Humāyūn to Shāh 'Ālam.

The present volume contains the author's preface, with a full statement of the contents of the entire work, foll. 2 *a*—19 *a*, and chapters from the latter part of the ninth Kism, relating to the reigns of Muḥammad

Shāh, Aḥmad Shāh, 'Ālamgīr II., and Shāh 'Ālam. The following are those which are translated in Elliot's History:—Khāndī Rāo killed by Sūraj Mal (vol. viii. pp. 208—213), foll. 20 *a*—25 *a*, 41 *a*—43 *a*. Shāh 'Ālam proceeds against Kalinjar (pp. 214—225), foll. 48 *a*—61 *a*. Javāhir Singh and Ratan Singh (pp. 225—229), foll. 66 *a*—70 *b*. Arrival of Hastings at Lahore (pp. 229—231), foll. 72 *a*—75 *a*. The remaining extracts relate chiefly to the invasion of Nādir Shāh, fol. 81 *a*, the author's youth, fol. 91 *b*, the early history of Kāsim 'Alī Khān and his relatives, fol. 101 *b*. Settlement of that Amir in Faizābād, his death, and his children, fol. 125 *a*. Affairs of Oude from A.H. 1179 to Zulhijjah, A.H. 1201, foll. 189 *a*—263 *a*.

Or. 1710.

Foll. 273; 8½ in. by 5; 15 lines, 3½ in. long; written in Nestalik; dated July 1851.

حقیقت های هندستان

An account of the Šūbahs of India, written A.H. 1204 by Lachhmī Narāyan Shafīk; see p. 238 *a*.

Or. 1820.

Foll. 261; 8 in. by 6¼; 14 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

تاریخ سعادت جاوید

General history of India, from the earliest times to A.H. 1220.

Author: Harnām Singh Nāmī B. Gurdās Singh, هرنام سنکه نامی ابن کورداس سنکه

حمد و ثنائی درگاه صمدیت بر اصناف
خلایق واجب

The author describes himself as a Sārsut Brahman, of Brahmanābād, Lahore, and an inhabitant of Mullā Navah ملا نوه, Lucknow.

VOL. III.

He had been attached from his childhood to the service of 'Ain ud-Dīn Khān, who held the government of Bareli, A.H. 1195—1199, and afterwards that of Gūrakhpūr, and to whom his father Gurdās Singh acted as Nā'ib. He was married to a grand-daughter of Rājah Majlis Rām, Divān of Kāmar ud-Dīn Khān, shortly after the Rājah's death in A.H. 1196 (see foll. 209, 168).

The work is dedicated to the reigning Navvāb of Oude, Vazīr Sa'adat 'Alī Khān, and A.H. 1221 is incidentally mentioned, fol. 31, as the date of composition.

It is divided into four parts (Faṣl), as follows:—

I. Early Rājahs, according to the Mahābhārat and to the Šubh i Šādīk, fol. 6 *b*.

II. Sultans of Dehli from Maḥmūd Ghaznavī to Shāh 'Ālam, fol. 31 *a*. The account of the reign of Muḥammad Shāh includes separate notices on eleven of the principal Amīrs of his time, foll. 155—171. The history of the succeeding reigns is brought down to the death of Ghulām Kādir, A.H. 1203.

III. Account of the Amīrs and Rājahs of the reign of the Vazīr (Āṣaf ud-Daulah), fol. 197 *b*. Victory of Āṣaf ud-Daulah over the Rohillas, his death, and the deposition of Vazīr 'Alī, fol. 211 *b*. English conquests, fol. 217 *b*. Account of the Jāts and Sikhs, fol. 221 *b*.

IV. Description of the seven climates, fol. 223 *b*. Curious anecdotes, fol. 256 *a*. This last section is imperfect.

An account of the work will be found in Elliot's History, vol. viii. pp. 336—354. Extracts translated by Munshi Sadāsuk'h are preserved in Add. 30,786, foll. 1—81.

Or. 1698.

Foll. 878; 8½ in. by 5¼; written in Nestalik; dated Shumlah, August, A.D. 1849.

I. Foll. 1—193; 11 lines, $3\frac{1}{4}$ in. long.

The Muḳaddimah of the Zafar Nāmah of Sharaf ud-Dīn Yazdī; see p. 174 *b*.

II. Foll. 195—878; 15 lines, $3\frac{1}{2}$ in. long.

منتخب التواريخ

A general history of India brought down to A.H. 1233.

Author:—Sadāsuk'h, poetically surnamed Niḡāz, سداسکه مختص بنیاز

Beg. مخزن مخزن نقد و حمد و سپاس

The author states in the preface that he had left Dehli, at the age of 65 years, to proceed to Ilāhābād, where he wrote the present work ten years later. A.H. 1234 is mentioned in several places as the current year. The work consists of two volumes (Jild). The first comprises the history of the Hindu Rajahs, the Ghaznavis, the kings of Dehli, and the Timurides. The second, beginning fol. 639 *a*, treats of the local dynasties of India in close agreement with Firishtah.

A full account of the author and of the contents of the work has been given, with some extracts, by Sir Henry Elliot, *History of India*, vol. viii. pp. 403—411. Considerable portions of the work will be found in Or. 1757, foll. 310—372, and extracts translated by Munshi Sadāsuk'h Lāl in Add. 30,786, foll. 82—291.

The present copy was transcribed from the author's autograph, the only known MS. of the work, in the possession of his family.

Or. 1726.

Foll. 575; $12\frac{1}{2}$ in. by $7\frac{3}{4}$; 19 lines, $5\frac{1}{2}$ in. long; written in Nestalik, about A.H. 1264 (A.D. 1848).

اخبارات هند

A general history of India from the earliest times to A.H. 1264.

Author: Muḥammad Rizā, poetically called Najm, son of Abul-Kāsim Tabātabā'i, entitled, like his father, Najm ud-Daulah Iftikhār ul-Mulk Ḥusām Jang, محمد رضا نجم تخلص ابن ابو القاسم طباطبا المخطاطان نجم الدولة افتخار المالك حسام جنگ

Beg. شكر و سپاس پیش از اندازه قیاس سزاوار

The author belonged to a branch of the Tabātabā'i Sayyids, who had come from Isfahan to India in the time of Bahādur Shāh and had followed the fortunes of Ṣafdar Jang and his successors the Navvābs of Oude. His great grandfather Sayyid Mur-tazā Khān, entitled Mukhtār ud-Daulah, was at the head of affairs in Oude during the first years of Aṣaf ud-Daulah (fol. 299 *b*), and his father was, under Akbar II., the chief minister of the Dehli Court. When the latter died, in A.H. 1227, Muḥammad Rizā, who had held for nine years the post of collector in Bareli, was called to Dehli, and succeeded to his father's title and offices (fol. 186 *a*).

From the author's account of his life in his *Naghmah i 'Andalib*, Or. 1811, fol. 184, we gather the following additional particulars. He was born in Patnah, where his father was then residing as Nā'ib of Bihār, and was eight years old when the latter went back to Lucknow. When, later in life, he had succeeded to his father's office as treasurer and steward to the Emperor of Dehli, he discharged these duties during eight years, and was then transferred, through the influence of Sir Charles T. Metcalfe, to Nāgpūr, where he filled for seven years the post of Divān to Rājah Raghoji. Afterwards he returned to private life and to his favourite literary pursuits in Lucknow.

There he still was actively engaged in

revising and enlarging his voluminous historical compositions when Sir H. Elliot wrote the notice of his works which will be found in the History of India, vol. viii. pp. 432—440.

An account of the Akhbārāt i Hind, written for Sir H. Elliot by the author, with a full statement of the contents, is preserved in Add. 2058, foll. 175—183. Extensive extracts from the same work are to be found in Add. 1743, foll. 166—184, and Add. 1752, foll. 165—122.

The present work forms, according to the preface, only a part, namely the fifth Daftar, of a voluminous historical encyclopædia entitled بحر زخار (see Elliot, vol. viii. p. 433). It contains, in a condensed form, the matters exposed at greater length in the third Daftar, مجمع الملوك, and the fourth Daftar, مفاتيح الرياست, with considerable additions which bring down the history to a date by thirteen years later. It was completed in A.H. 1264, a date expressed by the numerical value of the title.

The Akhbārāt i Hind includes a full and minute account of the period of dissolution of the Moghul empire, from the reign of Farrukhsiyar to the time of composition. It is chiefly based, for the last sixty years, on oral information received by the author from his father and uncle, and on his personal recollections.

The copious details it contains on the rise, progress, and decline of the native states of India, down to the latest period, are nowhere else to be found in a connected form.

To the actual beginning of the work is prefixed a wordy preamble, foll. 1—7, from which, as well as from the epilogue, fol. 575, it appears that the work was dedicated to Sir H. Elliot. This is followed by a full table of matters, foll. 8—11.

Contents:—Preface, fol. 12 *a*. Hindū chronology, fol. 13 *b*. Name and origin of the Hindus, fol. 17 *a*. Invasion of the Tātār

and Brahman races into India, fol. 18 *b*. Early Rājahs, fol. 21 *b*. Boundaries and divisions of India, fol. 24 *b*. Persian invaders and Alexander, fol. 26 *b*. Early Muslim conquests, fol. 32 *a*. Origin and genealogy of the Afghans, fol. 33 *b*.

Ghaznavis, Ghūris, and their successors in India, down to the Lodis, fol. 35 *a*. Dynasties of Jaunpūr, Kashmīr, Sind, Multān, Mālvah, Gujrāt, Khāndes, Bahmanis, Baridis, 'Adilshāhis, 'Imādshāhis, Nizāmshāhis, and Kūṭabshāhis, fol. 50 *b*. Timūr, Bābar, and his successors, fol. 72 *b*. Muḥammad Shāh, fol. 95 *b*. Leading Amīrs of his reign, fol. 101 *a*. Nādir Shāh and his successors in Persia, fol. 108 *a*. Conclusion of the reign of Muḥammad Shāh, fol. 120 *b*. Aḥmad Shāh Durrānī, fol. 121 *b*. Reign of the emperor Aḥmad Shāh, fol. 123 *a*. Reign of 'Alamgīr II., fol. 128 *a*. Shāh 'Alam's assumption of the sovereignty, fol. 134 *a*. His march upon Dehli, fol. 142 *a*. His restoration by Sindhiyah, fol. 162 *a*. Lord Lake in Agrah and Dehli, fol. 172 *a*.

Reign of Akbar II., fol. 176 *b*. Residency of Mr. [Sir Charles] Metcalfe, fol. 186 *a*. Residency of Colonel Ochterlony, fol. 194 *b*. Amīrs of Akbar II.'s reign, fol. 209 *b*. Accession of Abu Zafar Bahādur Shāh, fol. 218 *a*.

History of England and of the British power in India, fol. 224 *a*. History of Bengal, fol. 231 *b*. Sirāj ud-Daulah, fol. 233 *a*. Mir Ja'far, fol. 236 *a*. Mir Kāsim, fol. 237 *b*. Lord Clive, fol. 240 *b*. Henry Verelst, fol. 242 *b*. Warren Hastings, fol. 242 *b*. Lord Cornwallis, fol. 246 *b*. Sir John Shore, fol. 247 *b*. Earl Mornington, fol. 248 *a*. Sir George Barlow, fol. 249 *a*. Lord Minto, fol. 250 *b*. Earl of Moira, fol. 251 *a*. Account of Nepāl, fol. 251 *b*. Lord Amherst, fol. 255 *b*. Lord Wm. Bentinck, fol. 259 *a*. Lord Auckland, fol. 259 *b*. Campaign of Afghanistan, fol. 260 *b*. Chinese war, fol. 275 *a*. Lord Ellenborough, fol. 276 *a*. Lord Hardinge, fol. 276 *b*. British territories

in India, fol. 277 *a*.—History of Oude, fol. 279 *a*. Şafdar Jang, fol. 281 *b*. Shujā' ud-Daulah, fol. 286 *b*. Eminent persons of his time, fol. 293 *b*. Āṣaf ud-Daulah, fol. 299 *a*. Vazīr 'Alī Khān, fol. 313 *a*. Sa'adat 'Alī Khān, fol. 318 *a*. Ghāzī ud-Dīn Ḥaidar, fol. 330 *a*. His assumption of the royal title as Shāh Zaman, fol. 339 *b*. Amīrs of his reign, fol. 341 *b*. Sulaimān Jāh, fol. 356 *b*. Naṣīr ul-Daulah Muḥammad 'Alī Shāh, fol. 390 *a*. Amjad 'Alī Shāh, fol. 402 *b*. Vājīd 'Alī Shāh, fol. 409 *b*.

Afghan chiefs of Farrukhābād, Bareli, and Rāmpūr, fol. 418 *a*. Amīr Khān Afghān, fol. 429 *a*. Rājahs of Udaipūr, fol. 438 *a*, Jaudhpūr, fol. 444 *a*. Jaipūr, fol. 449 *b*, Macharī and Alwar, fol. 454 *a*. Jāts of Bhartpūr and Dig, fol. 457 *a*. The Sikhs, and English conquest of the Panjāb, fol. 465 *a*. Conquest of Sind, fol. 490 *a*. Rājahs and Amīrs of Bundelkhand, fol. 493 *a*. Nizāms of Haidarābād, fol. 501 *a*. Ḥaidar Nā'ik and Tipū Sulṭān, fol. 521 *a*. Marattahs, and the state of Satārāh, fol. 528 *a*. The Peshvas of Pūnah and Brahmans of Kokan (Concan), fol. 535 *a*. The Bhonslahs of Nāgpūr, fol. 548 *a*. The Sindhiyahs of Gwāliyār, fol. 559 *a*. The Holkars of Indor, fol. 568 *a*.

Or. 1917.

Foll. 23; 9¼ in. by 8; 12 lines, 5 in. long; written in Nestalik, with ruled margins, about A.D. 1850.

An account of Indian coins, with fac-similes of the legends, and historical notices.

Beg. بیشتر که در عالم وجود اشرفی و رویه رواج نداشت

This tract, which has neither preface nor title, is endorsed مواہیر الہند. The author's name does not appear. The date of composition, A.H. 1186, is found on fol. 15 *b*, and some verses addressed to Shujā' ud-Daulah (A.H. 1167—1188) are prefixed.

Contents:—Coins of the kings of Dehli from the Hindu period to Muḥammad Shāh, fol. 4 *b*. Coins of Aḥmad Shāh 'Abdālī, fol. 15 *b*, of the Sikhs, Nepāl, and the Deccan, fol. 16 *b*.

Foll. 18—23 contain a history of Nādir Shāh from his rise to his departure from India.

A notice by Dr. Sprenger on the Oude MS. from which the present transcript was made is prefixed to the volume.

EARLY RAJAHS AND HINDU TRADITIONS.

Or. 1688.

Foll. 89; 6¼ in. in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

راجاوی

Rajāvalī, a chronological sketch of the Hindu Rājahs from Judhishtir to the invasion of Shihāb ud-Dīn Ghūrī, translated into Persian by Valī.

It has been already stated, p. 855 *a*, that the translator, who designates himself by the poetical surname Valī, is called in some copies Banvālī Dās, in others Bhavānī Dās. These names belong to two distinct persons, the first of whom is the real author of the Persian Rājāvalī; for Banvālī Dās, surnamed Valī, who wrote A.H. 1073 a translation of the Prabodha Chandrodaya entitled Gulzār i Ḥāl (see Or. 2016, III.), states in the preface of that work that he had availed himself of the assistance of Bhavānī Dās.

Another account of the Rājāvalī, however, is given by Sujān Rāi, who mentions that work as one of the sources of his Khulāṣat ut-Tavārīkh. According to him it had been originally written in the Hindū tongue by Miṣra Bidyādhara, and was translated into Persian

by Nibāhū Rām, the chosen disciple of Vali Rām (*i.e.* Banvānī Dās). In the subscription of the present copy the author is called Vali Rām Dārā-Shikūhī.

An appendix, foll. 38—89, contains the chronology of the Muslim rulers of Hindustan, taken from the *Lubb ut-Tavārikh i Hind* (see p. 228 *b*), and brought down to the reign of Muḥammad Shāh, A.H. 1133.

Or. 2019.

Foll. 249; 9 $\frac{3}{4}$ in. by 6; 17 lines, 3 $\frac{5}{8}$ in. long; written in Nestalik, with ruled margins; dated Rabī' I., A.H. 1261 (A.D. 1845).

گلشن اسرار

Mythological and heroic legends of the Hindus.

Author: Nayah Narāyan, son of Chīn Rāi, of the Khatrī tribe called Sūdhī, نیه نراین ولد چین رای کهتری عرف سودھی

Beg. سجدات نیایش بحضرت واجب الوجودی سزاوار.

The author, who calls himself a native of Parsrūr, Panjāb, states that, in the reign of Farrukhsiyar, he had accompanied Rājah Muḥkim Singh, to whose service he was attached in the capacity of Munshī, on a journey to Mārwar. A work entitled *Hūsh-fazā* هوش فرا, by Muḥammad Ṭāhir Kashmīrī, which was there eagerly perused by himself and his friends, inspired him with a desire to treat the same subject, viz. the Hindu records, more fully, and thus grew up the present work, which was compiled from the Rāmāyan, Mahābhārat, Bhāgavat, and Harivansa. The date of composition, A.H. 1125, is fixed by the chronogram گلشن اسرار ربانی. But it is stated at the end that the work was completed A.H. 1134, and the list of the kings of Dehli, with which it concludes, is brought down to Muḥammad Shāh.

It is divided into four Bābs as follows:—

1. Creation and ages of the world, fol. 4 *b*.
2. The ten Avatārs, fol. 6 *a*.
3. Events recorded in the Harivansa Purāna, fol. 99 *b*.
4. Events recorded in the Mahābhārat, fol. 130 *a*.

Or. 1864.

Foll. 18; 9 in. by 5; 13 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik; dated Shavvāl, A.H. 1225 (A.D. 1810).

Chronological list of the Hindu Rājahs, from Judhishtir to Pithaurā, and of the Muslim kings from Shams ud-Dīn Ghūrī to 'Alamgīr II.

Author: Kānji Mal, کانجی مل

Beg. بعد از حمد خدا و درود محمد مصطفی

In the present copy the list is brought down to the accession of Akbar Shāh, A.H. 1221. The last three folios contain notes on the Arabic alphabet and the names of the Indian and Arabic months.

Or. 1691.

Foll. 52; 10 in. by 6 $\frac{1}{2}$; 11 lines, 4 in. long; written in Nestalik, in the 19th century.

An abstract of the legend of the Pāndavas and other early Rājahs, as contained in the Mahābhārata.

Beg. در بیان احوال راجه های عظیم الشان هندوستان
از راجه جدشترتا راجه کهیمین

In the latter part of the volume, foll. 45 *b*—52 *b*, the author, whose name does not appear, gives a brief genealogical sketch of a line issued from Janamejaya, which settled for a time in Jaipur, afterwards in Haidarābād, and lastly in the Carnatic. It was represented at the time of composition, viz. in the year 1880 of Bikrāmājī (A.D. 1823), by Raghunāth Rāo B. Bābū Rāo B. Apāji Pandit, then in his fifty-first year, and by his son Malhār Rāo.

Or. 2029.

Foll. 303; $7\frac{1}{4}$ in. by 5; 15 lines, $2\frac{7}{8}$ in. long; written in Nestalik, about A.D. 1850.

تنبيه الغافلين

An account of the sects and tribes of the Hindus.

Author: Sadāsuk'h, poetically surnamed Niyāz, Dihlavi, سداسکه متخلص نیاز دهلوی

Beg. حمدي که به معراجش شاهبازان عقول

The author, whose historical work, *Muntakhab ut-Tavārikh*, has been mentioned p. 914 *a*, states incidentally in the body of the work, fol. 266 *b*, that in the time of Najaf Khān he held the office of Sar-rishtaḥdār, in the district of Agra. In another passage, fol. 301, he speaks of his personal acquaintance with the principal poets of his time, such as Saudā, Mirzā Kaṭil, and Mir Taḳī in Lucknow, Khwājah Mir Dard in Dehli, and others. The approximate date of composition is fixed by the statement, fol. 262, that 1230 years had elapsed since the beginning of Islamism, and an occurrence of A.H. 1234 is mentioned on fol. 180 *b*.

In the preface the author reflects upon the injustice of stigmatizing as infidel (Mulhid or Kāfir) any man who, whether Hindu, Muslim, Jew, or Christian, acknowledges one supreme God, and upon the irrelevancy of the points which divide the various confessions.

The work is divided into eight Maḳālahs of very unequal length, some of which are represented in the present very incorrect copy by headings only.

Contents:—Maḳālah I. Avatārs, fol. 10 *a*. Sri Rāmānujah, fol. 55 *a*. The Goriyah sect and the following religious teachers: Rādhāballabhi, Bhāridvārā, Babrahyaṣī, Kildās, and Agardās, fol. 58 *a*. Nānak Shāh, fol. 65 *b*. Charandāsī, fol. 78 *a*. Purān Nāth 'Alam ul-Yaḳīn, fol. 82 *b*. Rām Parshād

Bād-furūsh, fol. 93 *a*. The Satnāmis, fol. 98 *b*. The Bishnavis, fol. 104 *b*. The Bhairuvis and Aghūris, fol. 105 *b*. Dhīr Dihlavī, fol. 110 *b*. A Faḳīr who came to Ilāhābād, fol. 116 *a*. Prāgdās, Chaudharī of Sulṭān Muḥammad, fol. 119 *b*. The Lāniyah sect, fol. 123 *b*. Nirmaldās, fol. 133 *b*. Swamī Hardās, fol. 134 *b*. Chait Rām Rāmānandī, fol. 140 *a*. Sahaj Rām Nānakshāhi, fol. 141 *a*.

Maḳālah II. Tribes of Brahmans and Rājputs, fol. 143 *a*. Maḳālah III. Precepts and prohibitions of the Hindu law, fol. 228 *b*. Maḳālah IV. Admonition to the sectarians who deem themselves superior to the Hindus, fol. 245 *b*. Maḳālah V. Remarkable occurrences witnessed or heard of by the author, fol. 266 *a*. Maḳālah VI. Some remarkable sayings; animals of sea and land, fol. 270 *a*. Maḳālah VII. On some circumstances of past ages (wanting, with the exception of a few headings), fol. 281 *b*. Maḳālah VIII. On some Hindu sciences unknown to the Persians, fol. 282 *b*.

Or. 2008.

Foll. 145; 13 in. by 9; 15 lines, $6\frac{1}{4}$ in. long; written in Nestalik, dated July, 1836.

تشریح الاقوام

An account of Hindu castes by James Skinner (see p. 65 *b*), with an alphabetical index, fol. 139, and a table of contents, foll. 140—145.

Or. 1863.

Foll. 34; $9\frac{1}{2}$ in. by 6; 18 lines, $4\frac{3}{4}$ in. long; written in cursive Nestalik; dated Jumāda I., A.H. 1234, Samvat 1876 (A.D. 1819).

I. Foll. 13—26. مہاتم ایکادشی. Ekādashī Māhātmya, a discourse on certain rites to be

performed on the eleventh day of each month. It is in the form of a dialogue between Krishna and Arjuna, and apparently translated from a Purāna. The Padma and the Brahmavaivarta Purāna both contain Ekādashī Māhātmyas; see Aufrecht, Bodleian Catalogue, p. 14, and Weber, Berlin Catalogue, p. 340.

II. Foll. 29—34. The story of Rājah Janmejaya, from the translation of the Mahābhārat by Faiṣi, with another short extract.

The rest of the volume contains medical recipes and Hindustani verses.

SULTANS OF DEHLI.

Or. 1700.

Foll. 96; 10½ in. by 6½; 15 lines, 4 in. long; written in Nestalik; dated Zulka'dah, A.H. 1253 (A.D. 1838).

خزائن الفتوح

A history of the reign of 'Alā ud-Dīn Khilji, by Amīr Khusrau. See p. 240 b.

Prefixed are notices on Khusrau and 'Alā ud-Dīn by Navvāb Ziyā ud-Dīn Khān (see p. 446 b), foll. 1, 2.

Or. 2039.

Foll. 306; 10½ in. by 6½; 17 lines, 4½ in. long; written in fair Naskhi, with gold-ruled margins, apparently in the 15th century.

تاریخ فیروز شاہی

History of the Sultans of Dehli, from the accession of Ghiyāsh ud-Dīn Balban, A.H. 662, to the sixth year of the reign of Firūz Shāh, A.H. 758.

Author: Ziyā Baranī, ضیاء برنی

Beg. حمد و ثنا مرخدائی را کہ اخبار و آثار

The work has been printed in the Bibliotheca Indica, Calcutta, 1860—1862. For the account given of it by its continuator, Shams i Sirāj, and a notice on the author, see above, pp. 242 a and 333 b.

Ziyā states in the preface, p. 23 of the printed edition, that he completed his work A.H. 758, and towards the end, *ib.*, p. 573, that he was then seventy-four years of age. In another passage, p. 125, he complains bitterly of his loss of royal favour and of the state of poverty to which he was reduced. Although he knew Firūz Shāh to be fond of history and well versed in the records of the past, having been banished from Court by his enemies, he had no means of placing under the eyes of his sovereign "this matchless chronicle," adorned though it was with His Majesty's august name and a record of his glorious deeds, and was consequently deprived of the reward which was his due.

The Tārīkh i Firūzshāhi, which was designed by the author as a continuation of the Ṭabaḳāt i Naṣirī (see p. 72 a), begins with the accession of Ghiyāsh ud-Dīn Balban, whose early career is recorded in the latter work, and comes down to the sixth year of Firūz Shāh, embracing eight successive reigns and a period of ninety-five years. It purports to be founded on information received by the author from his father Muayyad ul-Mulk, his grandfather, and other trustworthy persons, and, for the latter period, extending from the reign of Jalāl ud-Dīn Firūz to the date of composition, upon his personal recollections. It is, for the time which it covers, the principal authority of the Ṭabaḳāt i Akbar-shāhi and Tārīkh i Firishah.

A translation by Professor Dowson of the entire work, with the exception of passages of little historical importance, has been printed in Elliot's History of India, vol. iii. pp. 97—268. The reign of 'Alā ud-Dīn has been translated by Major A. R. Fuller, and that of Mu'izz ud-Dīn by Mr. P. Whalley;

see the *Journal of the Asiatic Society of Bengal*, vol. 38, pp. 181—220, vol. 39, pp. 1—51, and vol. 40, pp. 185—247.

Contents:—Preface, fol. 1. Ghiyāṣ ud-Dīn Balban, fol. 15. Mu'izz ud-Dīn Kaikubād, fol. 67. Jalāl ud-Dīn Firūz Khiljī, fol. 93. 'Alā ud-Dīn, fol. 125. Kuṭb ud-Dīn Mubarak Shāh, fol. 188. Ghiyāṣ ud-Dīn Tughluq Shāh, fol. 210. Muḥammad B. Tughluq Shāh, fol. 225. Abul-Muzaḥḥar Firūz Shāh, fol. 260.

The last chapter is subdivided into eleven sections called Muḥaddimah, the first seven of which are alone found in the present copy, as follows:—I. Accession of Firūz Shāh, fol. 262 *b*. II. His march from Sivistān to Dehli, fol. 265 *b*. III. His noble qualities, fol. 270 *a*. IV. His liberalities, fol. 274 *a*. V. His buildings, fol. 275 *b*. VI. His canals, fol. 278 *a*. VII. His rules of government, fol. 280 *a*.

This last section breaks off, fol. 284, at a passage corresponding to page 581, line 4, of the printed text. The next following leaves, foll. 285—294, which have been supplied by a later hand, contain an abridged recension of the seventh and eighth Muḥaddimahs, and another section which, although headed Muḥaddimah IX., is in reality a portion of Muḥaddimah VII., corresponding to pp. 575—581 of the printed text.

This valuable MS., which, although not free from mistakes, might serve in many instances to correct the Calcutta edition, bears on fol. 16 the seal of Ḥamīdah Bānū, the wife of Humāyūn and mother of Akbar, dated A.H. 957: حمیده بانو بنت علی اکبر. The first page is covered with 'Arz-Didahs and seals of successive librarians of Shāh-jahān and Dārā Shikūh.

It has several small gaps, apparently due to the accidental loss of a few lines in the MS. from which it was transcribed, and the following more extensive lacunæ: three leaves missing after fol. 18, corresponding

to pp. 26—32 of the printed text, one after fol. 113 (pp. 211, 212), two after fol. 115 (pp. 216—220), one after fol. 117 (pp. 224—226), and six after fol. 142 (pp. 275—287).

A slip inserted at the end of the volume contains a list drawn up in Persian of lacunæ in the present copy, which Sir Henry Elliot wished to have filled up in Lucknow.

Appended to the *Tārīkh i Firūzshāhī* is a quire of eight leaves, 8 in. by 6, with 17 lines in a page, written in Nestalik, A.D. 1853, and containing the work entitled

فتوحات فیروز شاہی

in which the royal author, Firūz Shāh, who there calls himself Firūz B. Rajab, servant of Muḥammad Shāh B. Tughluq Shāh, records the edicts and ordinances of his reign, the abuses and evil practices which he had put down, the buildings, monuments, and works of public utility, which he had carried out.

حمد بیعد وشکر بیعد مرخالق غفور شکور را Beg.

It is stated in the *Ṭabaḳāt i Akbarshāhī*, Add. 6543, fol. 97, and in *Tārīkh i Firishtah*, vol. i. p. 271, that this record, the substance of which is given in both works, had been engraved by Firūz Shāh's order on the eight faces of an octagon-shaped cupola erected by him on the mosque of Firūzābād (see Elliot's *History*, vol. iii. p. 302).

The whole of the *Futūḥāt i Firūzshāhī* has been translated by Professor Dowson. See Elliot's *History of India*, vol. iii. pp. 374—388.

The present copy was transcribed for Sir H. Elliot from a MS. dated A.H. 1139 under the supervision of Nayyir Rakhshān (*Ziyā ud-Dīn Khān*), who prefixed to it a notice dated Shāhjahānābād, July, 1853.

Or. 1737.

Foll. 181; 8 in. by 6; 17 lines, 3 in. long; written in small Nestalik, A.D. 1841.

تاریخ فیروزشاهی

Tārīkh i Firūzshāhī, a history of the reign of Firūz Shāh by Shams i Sirāj. See p. 241 *b*.

This copy is defective; it breaks off at the same point as the previously described MS., Or. 162, viz. before the end of the ninth Muḥaddimah of Ḳism V.

Contents: Preface, fol. 4 *a*. Ḳism I., fol. 16 *b*. Ḳism II., fol. 42 *a*. Ḳism III., fol. 71 *a*. Ḳism IV., fol. 97 *a*. Ḳism V., fol. 138 *b*.

Two extracts relating to the same reign are added at the end, foll. 166—181, the first from the Ṭabaḳāt i Akbarshāhī (see p. 220 *a*), the second from the Tārīkh i Badā'unī (see p. 222 *b*).

On the cover is written: "Copied in 1840/41 at Allahabad for H. M. E[lliott]." In a Persian note by Munshi Maulā-Bakhsh, dated Calcutta, October, 1854, it is stated that the MS. had been collated with another copy.

Or. 1782.

Foll. 101; 11 in. by 6 $\frac{3}{4}$.

I. Foll. 1—48; 19 lines, 5 $\frac{1}{4}$ in. long; written in cursive Nestalik; dated Jumāda II., A.H. 1239 (A.D. 1824).

تاریخ شیرشاهی

History of Shīr Shāh by 'Abbās Sarvānī. See p. 242 *b*.

II. Foll. 49—101; 13 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik by Maulā-Bakhsh, Sir H. Elliot's Munshī, about A.D. 1850.

Extracts from another copy of the same work.

Or. 1857.

Foll. 80; 6 $\frac{1}{4}$ in. by 4; 15 lines, 2 in. long written in small Nestalik, about A.D. 1850.

A shorter recension of the preceding work, with the heading Tārīkh i Shīrshāhī.

VOL. III.

Beg. هر جنس حمد و اهدب خالق بریده را سرزد

The text has been abridged by the omission of some passages in which the author refers to himself, and, although in the introduction he speaks in the first person, as in the preceding copies, his name does not appear. A short doxology, differing from the corresponding part of the other MSS., is followed by this rubric در ذکر احوال طبقة سیوم سلطان شیر شاه سور, from which it would appear that the history of Shīr Shāh was originally preceded by an account of two previous dynasties.

Or. 1929.

Foll. 106; 12 $\frac{1}{2}$ in. by 8; 17 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

واقعات مشتاقی

Detached narratives and anecdotes relating to the period of the Lodi and Sūr dynasties, by Rizq Ullah Mushtāqī. See p. 821 *a*.

This copy has in its early portion many small gaps apparently due to holes in the MS. from which it was transcribed. It is imperfect at the end, and some portions are transposed.

Contents:—Preface, fol. 2 *b*. Sultan Bahlūl Lodī, fol. 3 *a*. Sikandar Lodī, fol. 8 *a*. Ibrāhīm Lodī, fol. 42 *a*. Bābar, fol. 43 *b*. Humāyūn, fol. 45 *b*. Shīr Shāh, fol. 47 *b*. Islām Shāh, fol. 59 (imperfect). Ibrāhīm Lodī, fol. 60 *a*. Amirs of the reign of Sikandar Lodī, fol. 65 *b*. Islām Shāh, fol. 71 *a*. 'Adlī, fol. 73 *a*. Ghiyāṣ ud-Dīn Khiljī, of Māndū, fol. 79 *a*. Naṣir ud-Dīn Khiljī, fol. 79 *a*. Muẓaffar Shāh, of Gujrat, fol. 84 *a*. Miscellaneous anecdotes, fol. 85 *a*.

Or. 1701.

Foll. 193; 8 in. by 4 $\frac{3}{4}$; 14 lines, 2 $\frac{3}{4}$ in. long; written in Nestalik in the 19th century.

G

تاریخ داؤدی

History of the Lodi and Sūr dynasties, by 'Abd Ullah. See p. 243 *a*.

The author, whose name is found in the body of the work, fol. 17 *b*, served under Jahāngir. He quotes in the same passage a story which had been related in his presence to that emperor by one of his courtiers.

Or. 1939

Foll. 16; 8½ in. by 5; 15 lines, 3½ in. long; written in small Nestalik, about A.D. 1850.

تاریخ سلاطین افغانه

An extract from a history of the Lodi and Sūr dynasties, by Aḥmad Yādgār.

An account of the work, with extensive extracts, will be found in Elliot's History, vol. v. pp. 1—66. It is there stated that the author describes himself in his preface as an old servant of the Sūr kings, and that he had written a history of the Afghan Sultans by order of Dā'ūd Shāh. But the present work is of much later date. Sir H. Elliot held it to be posterior to the Tārikh i Dā'ūdī (see p. 243 *a*), which it generally follows closely, and his conclusion is confirmed by the fact that the author quotes as one of his sources the Ma'din ul-Akhhār i Aḥmadī, a work written under Jahāngir about A.H. 1021—1023 (see p. 888 *a*).

In the present extract, which contains the history of Humāyūn from his accession to his arrival at Bābā Ḥājī (A.H. 949), the author copies with few alterations the corresponding portion of the Ṭabaḳāt i Akbar-shāhī, a translation of which will be found in Elliot's History, vol. v. pp. 187—217.

On the fly-leaf: "Asiatic Society's copy; reign of Humayun, from page 96 to 123½."

Some extracts from the same work, translated by Ensign C. F. Mackenzie, will be found in Add. 30,774, foll. 1—24.

TIMURIDES.

Or. 1767.

Foll. 249; 8½ in. by 5½; 13 lines, 3¾ in. long; written in Shikastah; dated the 37th year of 'Ālamgīr (A.H. 1104-5, A.D. 1693).

اقبال نامه جهانگیری

History of Jahāngir and of his predecessors.

Author: Muḥammad Sharīf, entitled Muṭamad Khān, محمد شریف الخطاب بمعتمد خان.

Beg. منتهای نامتها خدای بی همتا را که مارا

This is the extremely scarce first volume of the Iḳbāl Nāmah, the well-known third volume of which, devoted to the reign of Jahāngir, has been described p. 255 *a*. The author mentions in the preface the following works as his sources: the Akbar Nāmah of Abul Faḏl, the Ṭabaḳāt i Akbarī of Nizām ud-Dīn Aḥmad Bakhshī, and a history of Akbar's reign by Khwājah 'Aṭā Beg Ḳazvīnī, which had been left unfinished. He then proceeds to state that the present work was completed in Kashmīr, A.H. 1029, in the 15th solar year of Jahāngir's reign, and that it consists of three volumes (Jild), as follows:—I. Ancestors of Akbar. II. Reign of Akbar. III. Reign of Jahāngir. See Aumer, Munich Catalogue, p. 92.

The present volume begins, fol. 5, with a record of the birth and genealogy of Akbar and short notices on his forefathers, Timūr, Mirān Shāh, Abu Sa'īd, and 'Umar Shaikh, foll. 6—12. Its remaining portion is entirely devoted to Bābar and Humāyūn.

There is some confusion in the present

copy; it appears to have been transcribed from a MS., some of the leaves of which had been transposed.

Copyist: بهادر سنکه قوم کابته ساکن انوپ شهر

Or. 1834.

Foll. 233; $14\frac{1}{4}$ in. by $8\frac{3}{4}$; 25 lines, $5\frac{3}{4}$ in. long; written in cursive Nestalik, with ruled margins, apparently in the 18th century.

The second volume of the preceding work, containing a full history of Akbar from his accession to his death, abridged from the Akbar Nāmah of Abul-Faḡl and its continuation.

The first leaf, which has been supplied, as well as the last, by a later hand, begins thus:

شهنشاه مظهر قدرت الله مورد کرامت نامتناهی

The record of Akbar's death, fol. 231 *b*, is followed by a description of his empire and its provinces, which concludes the volume.

On the inner side of the cover is a short notice on the work by Ziyā ud-Dīn Khān (see p. 446 *b*).

Or. 1768.

Foll. 210; $8\frac{3}{4}$ in. by 5; from 16 to 18 lines, $3\frac{1}{4}$ in. long; written in Shikastah-āmiz, apparently in the 17th century.

A portion of the second volume of the same work.

It begins, like the Munich MS., with the first words of the Akbar Nāmah: سلسله انتظام کارگاه آفرینش که مظاهر حقیقه نمایی شهود, and extends from the accession of Akbar to the middle of the 17th year of the reign. Its contents correspond to foll. 2—84 of the preceding copy. At the end is a detached fragment of the 18th year, foll. 208—210.

Or. 1769.

Foll. 34; $8\frac{1}{2}$ in. by 5; 13 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated Jumada II., A.H. 1240 (A.D. 1825).

I. Foll. 3—30. A full statement of the contents of the second volume of the Iḡbāl Nāmah i Jahāngirī, drawn up in tabular form, with references to a MS. consisting of 442 pages.

II. Foll. 31—34. The beginning of the first volume of the same work. It consists of the preface and of the record of Akbar's birth and genealogy, which immediately follows it.

At the beginning of the MS. is found the seal of Jalāl ud-Daulah Mahdī 'Alī Khān Bahādur Shujā'at Jang, dated A.H. 1213.

Or. 2024.

Foll. 142; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Shikastah-āmiz; dated Kalkalah, Deccan, A.H. 1103 (A.D. 1692).

The third volume of the Iḡbāl Nāmah i Jahāngirī. See p. 255 *a*.

This copy concludes with Shāhjahān's entrance into Agra (Calcutta edition, p. 305, line 12).

Foll. 140—142 contain the appendix (*ib.* pp. 305—308), transcribed by a later hand from another MS.

Or. 1703.

Foll. 263; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 9 lines, 2 in. long; written in Nestalik, about A.H. 1850.

An abridgment of the history of the Timurides from their origin to the reign of Farukhsiyar.

Author: Sayyid Mufazzal Khān, سید مفضل خان

Beg. سپاس بیقیاس مر حضرت صمدیت را
که عالم

The author, who calls himself a born slave (Khānahzād) of Muḥammad Shāh, professes to have compiled this abridgment مختصر from the Ṭabaḳāt i Timūriyyah, Mal-fūzāt i Bābarī, Humāyūn Nāmah, Akbar

Nāmah, Ikbal Nāmah, Shāhjahān Nāmah, and 'Ālamgīr Nāmah.

Contents:—Genealogy of Tīmūr traced from Noah, his life, and his successors in Iran, fol. 3 *a*. Babar, fol. 17 *a*. Humāyūn, fol. 21 *b*. Akbar, fol. 58 *b*. Jahāngīr, fol. 114 *b*. Shāhjahān, fol. 155 *b*. Aurangzib, fol. 184 *b*. Bahādur Shāh, fol. 215 *a*. Jahāndār Shāh, fol. 235 *b*. Farrukhsīyar, fol. 255 *a*.

The present copy comes to an abrupt termination in the last reign with an account of the failure of various plots contrived by Farrukhsīyar for the destruction of the Sayyids.

This work is not to be confounded with a more voluminous composition of the same writer, entitled Tārīkh i Mufazzālī, described above, p. 892 *a*.

The latter is a general history brought down to the reign of Farrukhsīyar. Extracts from it will be found in Or. 2053, foll. 25—52, and a translation of some portions in Add. 30,778, foll. 1—49.

Extracts from the present work are preserved in Add. 2059, foll. 206—235, where it is designated by the title of Tīmūr Nāmah i Mufazzālī. In both works the author calls himself Sayyid Mufazzāl-Khān.

Or. 1833.

Foll. 510; 9¼ in. by 5; 15 lines, 3½ in. long; written in Shikastah; dated Sha'bān, A.H. 1135 (A.D. 1723).

تذكرة السلاطين چغتای

The first volume of the Tazkirat us-Salāṭīn Chaghataī, by Kāmvar Khān (see p. 274 *b*), in the author's handwriting. It includes, in addition to the contents of the previously described copy, Add. 25,787, the whole of the reign of Jahāngīr, foll. 430—510, ending with the record of that emperor's death, and

a short account of the defeat and capture of Prince Shahriyār.

The author's name is found in the following subscription, which is by the same hand as the text: باتمام رسید جلد اول تذكرة السلاطين چغتای بخط مصنف و مولف این کتاب احقر العباد محمد هادی الخطاط موهوم بکامور خان فی تاریخ بیست و دوم شعبان المعظم سنه پنجم محمد شاهى مطابق بسال يک هزار و یکصد و سی و پنج هجرى

The following endorsement is in the same handwriting: جلد اول . . . چغتای بخط اضعف العباد . . . مصنف این تاریخ

Or. 1705.

Foll. 196; 9 in. by 6; 18 lines, 4 in. long; written in cursive Nestalik; dated Šafar, the 44th year of Shāh 'Ālam (A.H. 1217, A.D. 1802).

تاریخ چغتای

History of the Timurides of India, by Muḥammad Shafī' Vārid. See p. 275 *b*.

This copy begins, like some others (Or. 2055, foll. 40, 77), with the words: جهان جهان ستایش وافرین بادشاهی را سزاست

The main part of the preface, however, agrees with that of the previously described copy, with the exception of the title, which is مرآت واردات, instead of تاریخ چغتای.

The latter portion of the history, although agreeing in substance with the text of Add. 6579, shows greater conciseness. In the last section, the reign of Muḥammad Shāh, foll. 176—187, the divergence becomes more marked, and the narrative is considerably shorter. A subsequent addition, foll. 188 *a*—196, brings the history down to a period by five years later; it concludes with a detailed account of the battle of Karnāl, fol. 193 *b*, and of succeeding events down to the departure of Nādir Shāh from Dehli (A.H. 1152). The last section will

be found translated in Elliot's History of India, vol. viii. pp. 21—24.

The title *Mir'āt i Vāridāt* appears to belong to an earlier recension of the work; it occurs in the previously described copy, and in Or. 2055, foll. 40—67, in both of which the preface is dated the 11th of Ramazān A.H. 1139. Other MSS., in which the history concludes with the invasion of Nādir Shāh, bear mostly the title of *Tārikh i Chaghatā'i*. See Or. 2055, foll. 77, 93, and 107.

Or. 1706.

Foll. 184; $8\frac{1}{2}$ in. by 5; 15 lines, 3 in. long; written in Nestalik; dated January, 1852.

A transcript of the preceding MS.

Or. 1764.

Foll. 531; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Sahāranpūr, November 1849.

I. Foll. 1—29. *Rājāvalī*, or account of the Hindu Rājās down to the invasion of Shihāb ud-Dīn Ghūrī (see p. 855 *a*, and p. 916 *b*), with a tabulated list of the Muslim kings from the conquest to Shāh 'Ālam.

II. Foll. 30—531.

تاریخ مظفری

A history of the Timurides, by Muḥammad 'Alī Khān. See p. 282 *b*. This copy concludes with the death of Āṣaf ud-Daulah, A.H. 1212 (Or. 466, fol. 493 *a*).

Or. 1993.

Foll. 180; 8 in. by 5; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik, with ruled margins, about A.D. 1850.

A history of Shāh 'Ālam, endorsed by Sir H. Elliot "Shah Alamnama, by Muḥammad Ali Khān."

It is a portion of the preceding work, *Tārikh i Muẓaffarī*, corresponding to foll. 342—455 of the copy described p. 282 *b*. It extends from the accession of Shāh 'Ālam to the taking of Agra by Ismā'il Beg Khān, A.H. 1201, where it comes abruptly to a close. A record of the death of Shāh 'Ālam has been added at the end, in order to give to the MS. an appearance of completeness.

Or. 1694.

Foll. 358; $8\frac{1}{2}$ in. by 6; 13 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

خلاصة التواريخ

History of the Timuride dynasty and of the Nāẓims of Bengal, by Kalyān Singh, son of Shitāb Rāi. See p. 283 *b*.

The first part, foll. 1—118, is identical with the previously described MS., Add. 24,084. The second, foll. 118—358, has the following heading: باب دوم در ذکر ناظمین صوبجات بنکاه از ابتدای جعفر خان تا حال الح

The contents of the latter agree with those of the work noticed p. 313 *b*, under the special title of *Vāridāt i Kāsimī*, with the only exception that the preface is here replaced by an historical introduction treating of the predecessors of 'Alivirdī Khān in the government of Bengal, viz. Ja'far Khān, who held the Divanship of the Šūbah under Aurangzib, Shujā' ud-Daulah, who succeeded him as Šūbahdār, fol. 119 *a*, and Sar-Afrāz Khān, fol. 123 *b*.

Or. 1772.

Foll. 192; 11 in. by 7; about 15 lines, 4 in. long; written in Nestalik in the 19th century.

A volume the following account of which has been written by Sir Henry Elliot: "This work has been transcribed either by, or from,

a very ignorant copyist. It is taken from a Bayáz at Lucknow, which evidently comprises several distinct peerages and other miscellaneous matters, which have been all thrown into a consecutive work."

The following are the most important articles:—List of the Vakils (or Vazirs) from the reign of Akbar to that of Muḥammad Shāh, including also the Divāns, Mir Bakhshis, second and third Bakhshis, for the same period, fol. 3 *a*. Abstract of the official records of the reigns of Akbar, Jahāngir, and Shāhjahān, fol. 23 *a*. List of Vakils, Šadrs, Mir-Sāmāns, and Maṣabdārs from Akbar to Shāhjahān, fol. 87 *b*. List of Maṣabdārs in the reign of Aurangzib, fol. 119 *b*. List of Vakils and other dignitaries from Akbar to Aḥmad Shāh, fol. 137 *a*. A similar list from Akbar to Bahādur Shāh, fol. 160 *b*.

B A B A R.

Or. 1827.

Foll. 143; 12 in. by 8; 11 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about A.D. 1850.

واقعات بابري

Three detached portions of the translation of the Memoirs of Bābar by Mirzā 'Abd ur-Raḥīm (see p. 244 *a*), as follows:—Events of A.H. 910 (wrongly designated in the heading as A.H. 908), fol. 3 *b*.—A.H. 911 (in the heading 909), fol. 50 *a*.—A.H. 925, fol. 86 *a*. A.H. 926, fol. 127 *b*.—A.H. 934, fol. 133 *a*.—A.H. 936 (the first four lines only, as in Erskine's translation), fol. 143 *b*.

On the fly-leaf is written: "Copied from the Ulwarh Rajah's book."

Or. 1999.

Foll. 102; 7 in. by 4; 15 lines, 2 $\frac{1}{2}$ in.

long; written in neat Nestalik on tinted and gold-sprinkled paper, with ruled margins; dated Rabi' I., A.H. 998.

Another translation of the Memoirs of Bābar, the same that has been described, without author's name, p. 246 *a*.

This version, which is written in an ornate and rhetorical style, is due, as has been shown by Prof. Dowson, *History of India*, vol. iv. p. 288, to Shaikh Zain, a contemporary of Bābar often mentioned in the Memoirs (see Erskine's translation, pp. 291, 308 and 359), and is therefore much earlier than the better known translation written A.H. 998 by Mirzā 'Abd ur-Raḥīm (see p. 244 *a*).

Shaikh Zain ud-Dīn Khwāfi, who in his verses took the name of Vafā'i, was, according to the appendix to the Memoirs of Bābar, Pavet de Courteille's translation, vol. ii. p. 463, a grandson of his namesake, the famous saint Shaikh Zain ud-Dīn Khwāfi, who died of the plague in Herat, A.H. 838 (see Maṭla' us-Sa'dain, fol. 179). He held the office of Šadr^a in the reign of Bābar, and was known as an elegant poet. Besides translating the Vāqī'āt i Babari, he is said to have written a history of the conquest of India, with an account of the wonders of that country. He died A.H. 940, and was buried in the Madrasah which he had built in Agra. See Bada'unī, *Muntakhab ut-Tavārikh*, vol. i. pp. 341 and 471, and *Ṭabaqāt i Shāhjahānī*, Or. 1673, fol. 185 *a*.

The present volume contains the events of A.H. 932 and the early part of 933, corresponding to pp. 290—342 of Erskine's translation. There is, however, a gap of about thirty leaves after fol. 63, corresponding to foll. 44—65 of the previously described copy, Add. 26,202, and to pp. 308—332 of Erskine's translation.

^a The nature of that office is fully explained in the A'in i Akbari; see Blochmann's translation, p. 268.

Copyist: عبد الله بن محمود بن الخواندمير, apparently a grandson of the well-known historian, Khwānd Amīr, who died in the reign of Humāyūn (see p. 96 *b*).

The MS. is endorsed طبقات بابري.

HUMAYUN.

Or. 1890.

Foll. 257; $8\frac{1}{2}$ in. by $6\frac{1}{2}$; 9 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Rabi' II., A.H. 1264, March, 1848.

همایون شاهی

The Memoirs of Humāyūn, by Jauhar (see p. 246 *a*), in a later recension by Ilāhdād Faizī Sirhindī, الهداد فیضی سرهندی (see p. 253 *a*).

Beg. همایون کوہری کہ در سبک تحریر و عقد تقریر.

The editor says in the epilogue, fol. 205 *b*, that the author, Mihtar Jauhar, who had for a long period been engaged in compiling the rough drafts of his memoirs, had requested him to put them into a shape more worthy of the dignity of historical composition, with a view to the presentation of the work to Akbar. Although the substance of this recension agrees in the main with that of the original work, its form is considerably altered. The plain language of the Āftābchī has given way to the ornate and laboured style of a Court-chronicler. The work is generally expanded, and the narrative in many parts more circumstantial. A new preface, with dedication to Akbar, has been prefixed, and the passages relating to that prince are brought into prominence and made the occasions of rhetorical display.

The division also is different. The Humāyūn-Shāhī comprises four books (Bāb), subdivided into chapters (Faṣl). The following table will show their correspond-

ence with the translation of the original text by Major Charles Stewart. Bāb I. Accession of Humāyūn, fol. 23 *a*. Faṣl 1. Campaign against Baban, Bāyazīd, etc., fol. 25 *b* (Stewart's translation, p. 3). 2. Conquest of Gujrāt, fol. 29 *a* (p. 4). 3. Rebellion of Sulṭān Mirzā, fol. 38 *a* (p. 7). 4. Return to Agra, etc., fol. 42 *b* (p. 8). 5. Return from Bengal, etc., fol. 54 *b* (p. 13). 6. Second war with Shīr Khān, fol. 68 *b* (p. 20). 7. March to Tattah and Bhakar, fol. 77 *a* (p. 26). 8. Second departure from Ūch, etc., fol. 90 *a* (p. 36). 9. Birth of Akbar, fol. 106 *a* (p. 44).

Bāb II. Humāyūn sets out for Khorasan, fol. 118 *b* (p. 51). Faṣl 1. Reception of the Shāh's first letter, fol. 123 *b* (p. 55). 2. Arrival at Kāzvin, fol. 128 *b* (p. 62). 3. Estrangement on religious grounds, fol. 132 *b* (p. 65). 4. Suspicions of the Shāh, fol. 137 *b* (p. 68). 5. Banquet given by the Shāh, fol. 143 *a* (p. 72).

Bāb III. Return from Irak to Kāndahār, fol. 147 *b* (p. 75). Faṣl 1. Arrival at Kāndahār, fol. 151 *a* (p. 77). 2. Taking of Kāndahār, fol. 154 *a* (p. 79). 3. March to Kābul, fol. 157 *a* (p. 82). 4. Circumcision of Akbar, fol. 162 *b* (p. 83). 5. Kāmran's return to Kābul, fol. 169 *b* (p. 86). 7. March to Tālīkhan, fol. 173 *b* (p. 89). 8. Campaign of Balkh, fol. 181 *a* (p. 93). 9. Fight with Kāmran, fol. 186 *a* (p. 94). 10. Advance from Andarāb, fol. 195 *a* (p. 99). 11. Fight with the Afghans, fol. 201 *a* (p. 101). 12. March to the Gakhar country, fol. 206 *a* (p. 103).

Bāb IV. Humāyūn holds a council of war and prepares to invade India, fol. 218 *a* (p. 109). Faṣl 1. He enters India and sends forces to various quarters, fol. 223 *b* (p. 110). 2. Shāh Abul-Ma'ālī's fight with 'Umar Khān, fol. 231 *a* (p. 113). 3. Bairam Khān's battle with Tātār Khān, fol. 233 *b* (p. 114). 4. March to Sirhind and defeat of Iskandar

Sūr, fol. 236 *a* (p. 114). 5. March to Dehli; Abul-Ma'ālī sent in pursuit, fol. 243 *b* (p. 116). 6. Death of Humāyūn, fol. 249 *b* (p. 120).

Bāb V. Accession of Akbar, fol. 253 *b*. The editor's epilogue, fol. 255 *b*.

A K B A R .

Or. 1709.

Foll. 214; 8 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 13 lines, 3 $\frac{1}{8}$ in. long; written in cursive Nestalik, apparently in the 17th century.

اکبر نامہ

Part I. of the first volume of the Akbar Nāmah, by Abul-Faẓl (see p. 247 *b*), imperfect at beginning and end.

Or. 1897.

Foll. 143; 6 $\frac{1}{4}$ in. by 4; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

A portion of the same work, comprising the first three years of the reign, and corresponding to vol. ii. pp. 2—101, of the Lucknow edition.

Or. 2041.

Foll. 16; 21 $\frac{1}{2}$ in. by 13; 35 lines, 7 in. long; written in Nestalik, with gold-ruled margins, apparently in the 17th century.

Two detached quires of a large-sized copy of the same work, belonging to the 20th and 26th—28th years of the reign. Their contents correspond to pp. 109—146 and 361—398 of the third volume of the Lucknow edition.

Each quire contains a half-page miniature in the centre.

Or. 1679.

Foll. 189; 6 $\frac{1}{4}$ in. by 3 $\frac{3}{4}$; 9 lines, 2 $\frac{1}{8}$ in. long; written in Nestalik, about A.D. 1850.

آئین اکبری

The account of the Šūbahs of India, from the A'in i Akbarī (see p. 248 *a*). This copy wants the tables, and breaks off two or three pages before the end of the account of Kābul.

Or. 1989.

Foll. 68; 12 $\frac{3}{4}$ in. by 7 $\frac{1}{2}$; written in Nestalik, A.D. 1847.

Topographical tables from the A'in i Akbarī, beginning with Sirhind and ending with Berar (see Blochmann's edition, vol. i. pp. 527—577, 479—485).

In a letter prefixed to the volume, dated Dehli, April 8th, 1847, Dr. Sprenger states that the text had been transcribed from his own copy, and collated with those of Navvāb Muḥammad Mir Khān, and of Navvāb Ziyā ud-Dīn Khān.

Or. 1667.

Foll. 226; 11 $\frac{1}{2}$ in. by 7; 13 lines, 4 $\frac{1}{4}$ in. long; written in Nestalik; dated Rabi' I., A.H. 1267 (A.D. 1851).

شرح آئین اکبری

An abridgment of the A'in i Akbarī, with a running commentary, by Najaf 'Alī Khān, son of Muḥammad 'Azīm ud-Dīn, of Jhajar (Thornton's Jhujhur), district of Dehli, نجف علی خان پور محمد عظیم الدین باشندہ جھجر من متعلقات دهلی

Beg. ایزدی نیایش سزای بارگاهش نتوان

This work was written for Sir Henry Elliot, whose praises are celebrated in prose and in verse, both in the preface and in the epilogue.

The commentator gives throughout the text of the original work, from which he has, however, eliminated such portions as he deemed of minor importance.

A letter dated February 21, 1851, written to Sir H. Elliot by Najaf 'Alī Khān, who calls himself قاضی زادہ قصبہ حیدر, with a list of three of the writer's works, including the present, is appended to the volume.

Or. 1854.

Foll. 51; 8 in. by 5; 13 lines, 3½ in. long; written in small Nestalik; dated Šafar, A.H. 1268 (A.D. 1851).

تکملة اکبر نامہ

A continuation of the Akbar Nāmah, containing a detailed account of the close of Akbar's reign, from the beginning of the 47th year to the emperor's death.

Author: 'Ināyat Ullah Muḥibb 'Alī, عنایت
الله محب علی

Beg. از انجا کہ فطرت یاور و ارادت درست
وطالع بیدار

After a wordy preamble, the beginning of which is taken from the Khātimah of the Akbar Nāmah (Lucknow edition, vol. iii. p. 867), the author says, fol. 12 *b*, that, as the chronicle of Abul-Faẓl stopped short at the 46th year of Akbar, and as the account of the entire reign given by Mu'tamad Khān Muḥammad Sharīf in his Iqbal Nāmah (see p. 923 *a*) was short and incomplete, he had resolved to write this history of the latter part of the reign, as an appendix to the second Daftar of the Akbar Nāmah, and in imitation of the style of Abul-Faẓl, of which he had been from his youth upwards an ardent admirer.

As the Iqbal-Nāmah referred to in the above passage was not completed until after

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the death of Jahāngīr, the present work cannot have been written before the reign of Shāhjahān. It is quite distinct from the Takmilah i Akbar Nāmah described in Elliot's History of India, vol. vi. pp. 103—115, and appears, from a comparison with the extracts there given, to be much fuller.

The latter work is ascribed to "Shaikh 'Ināyat Ullah or Muḥammad Ṣalīḥ." This should probably be read: "Shaikh 'Ināyat Ullah and Muḥammad Ṣalīḥ;" for it is known, and has been already stated, p. 263 *a*, that Shaikh 'Ināyat Ullah Kanbū, the author of Bahār i Dānīsh, and his younger brother Muḥammad Ṣalīḥ, were both engaged on historical compositions in the reign of Shāhjahān.

In this preface to the translation of Ain i Akbarī, p. 30, Blochmann mentions a continuation of the Akbar Nāmah, in two copies of which the author was called, as in the present MS., 'Ināyat Ullah Muḥibb 'Alī.

Another copy of the present work is found in Or. 1858, foll. 5—64. It has, however, no preface, and a modern title on the fly-leaf ascribes the work to Shaikh 'Abd uṣ-Ṣamad, a nephew of Abul-Faẓl and the editor of his letters (see p. 396 *a*).

Contents:—Preface, fol. 2 *b*. Events of the 47th year, fol. 13 *a*. Events of the 48th year, fol. 28 *a*. Events of the 49th year, fol. 35 *a*. Events of the 50th year, fol. 44 *b*.

In the subscription the work is designated as the conclusion of the third volume (Jild) of the Akbar Nāmah.

Or. 1666.

Foll. 229; 9½ in. by 6¼; 15 lines, 3½ in. long; written in Nestalik; dated Sha'ban, A.H. 1264, July, A.D. 1848.

اکبر نامہ

History of Akbar from his accession to A.H. 1010, by Ilahdād Faizī. See p. 253 *a*.

H

O r.1665.

Foll. 425; 9 $\frac{3}{4}$ in. by 6; 15 lines, 3 $\frac{1}{2}$ in. long; written in cursive Nestalik, in the 19th century.

سوانح اکبری

History of the emperor Akbar from his birth to the end of the 24th year of his reign, A.H. 987.

Author: Amīr Ḥaidar Ḥusainī Vāsīṭī Balgrāmī, امیر حیدر حسینی واسطی بلگرامی

Beg. خداوندا شاها شکرت حد کفتم نیست

The author follows, as his main authority, the Akbar Nāmah of Abul Faḡl, which he condenses by eliminating its rhetorical amplifications. As additional sources he quotes the Muntakhab ut-Tavāriḡh of Badā'unī, Ṭabakāt i Akbarī, Firishtah, the Akbar Nāmah of Ilaḡdād Faizi, Maāṣir ul-Umarā with its Takmilah, and the four Daftars of the epistolary (Munsha'āt) of Abul-Faḡl, the fourth of which he describes as very rare. He adds that he had undertaken the compilation at the instance of Mr. William Kirkpatrick.

The Savāniḡ i Akbarī is mentioned by Mr. Blochmann in his translation of the Ain i Akbarī, p. 316, note, where it is described as "perhaps the only critical historical work written by a native." Compare Elliot's History of India, vol. viii. p. 193.

Ḥaidar, surnamed Amīr, Ḥusainī Vāsīṭī Balgrāmī is also the author of a poetical glossary written A.H. 1189, and entitled Ṭahḡik ul-Iṣṭilāḡhāt (Or. 2187), from the preface of which it appears that he was a grandson of the poet Mir Ghulām 'Alī Āzād (see p. 373 a). Two grammatical treatises by him, the first of which is dated A.H. 1214, have been noticed p. 857 b.

A translation of the preface of the Savāniḡ will be found in Add. 30,780, foll. 343—349.

JAHANGIR.

Or. 1644.

Foll. 187; 14 $\frac{1}{4}$ in. by 8 $\frac{3}{4}$; 23 lines, 5 $\frac{5}{8}$ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Lucknow, Muḡarram, A.H. 1241 (A.D. 1825).

جهانگیر نامہ

The Memoirs of Jahāngir, with an introduction and continuation by Muḡammad Ḥādī. See p. 253 b.

Beg. حمد و ثنای بی مرو حد و سپاس و ستایش لا تعد

Contents:—Preface of Muḡammad Ḥādī, fol. 3 b. Introduction by the same, containing the history of Jahāngir from his birth to his accession, fol. 4 a. Memoirs of Jahāngir, from his accession to the end of the 18th year of his reign, fol. 12 a. Continuation by Muḡammad Ḥādī, extending from the beginning of the 19th year to the accession of Shāḡjhāḡān, fol. 167 a. Notice of the Vazīrs of Jahāngir, fol. 186 b.

This last section, which is borrowed from the Iḡbal-Nāmah, does not seem to belong to Muḡammad Ḥādī. It is not included in the printed edition, and comes, in the present copy, after the subscription.

The work is designated in the subscription, and on the fly-leaf of the present copy, as Tuzuk i Jahāngirī. It has been printed under the title of Toozuk i Jahangeeree, Allygurh, 1864. An account of the continuation by Muḡammad Ḥādī, with two extracts, will be found in Elliot's History of India, vol. vi. pp. 392—399.

A miniature on fol. 11 b, represents Jahāngir sitting on his throne with two attendants.

Or. 1646.

Foll. 499; 12 $\frac{1}{4}$ in. by 8; 15 lines, 5 in. long; written in Nestalik, in the 18th century.

The same work, called in the subscription
توزک جهانگیری

Contents:—Preface and introduction, fol.
23 *b*. Memoirs, fol. 44 *a*. Continuation,
fol. 401 *b*.

Or. 1645.

Foll. 416; 11½ in. by 6¼; 15 lines, 3¾ in.
long; written in Nestalik, apparently in the
18th century.

The same work, also designated at the end
as توزک جهانگیری

Contents:—Preface and introduction, fol.
25 *b*. Memoirs, fol. 40 *a*. Continuation,
fol. 369 *a*. Vazirs of Jahāngir, fol. 414 *a*.

On the last page is the seal of Jalāl ud-
Daulah 'Abd us-Šamad Khān, with the date
1228 (A.D. 1813).

Prefixed to the volume, in a later hand-
writing, is a detailed table of contents, foll.
3—24, with a notice of two other copies,
one belonging to the General [T. P. Price;
see Elliot, vol. vi. p. 277], the other to
Sayyid Ahmad Khān Dihlavi Munšif, fol. 2.
The notice is signed Ashraf Khān, and
dated Oct. 22, 1847.

Or. 1988.

Foll. 23; 8 in. by 6¼; 13 lines, 4¼ in.
long; written in Nestalik, about A.D. 1850.

Extracts from the Memoirs of Jahāngir,
with the introduction and continuation of
Muhammad Hādī.

Or. 1648.

Foll. 296; 10 in. by 6; 13 lines, 3¾ in.
long; written in Nestalik, apparently early
in the 19th century.

I. Foll. 35—181. The first part of the
Memoirs of Jahāngir in a shorter recension.
It comprises the first twelve years of the

reign, and corresponds to pp. 1—221 of the
Allygurh edition. There is some confusion
towards the end; some passages of the twelfth
year have been transposed, and fragments of
the thirteenth year mixed up with them,
while the latter part of the twelfth is
wanting.

II. Foll. 202—296. Additional passages
of the fuller recension, with references to
the preceding shorter text, showing the page
and line at which each is to be inserted.

The intervening portion of the MS., foll.
181 *b*—201 *b*, although written in con-
tinuation of the first section, and without
any apparent break, forms no part of the
Memoirs. It begins with these words
از انتخاب جهانگیرشاهی نوشته میشود
detached notices and anecdotes relating to
various periods of Jahāngir's reign. It in-
cludes some quotations from the Jahāngir
Nāmah, and follows no chronological order.
The author speaks of himself as "this poor
person" فقیر, and refers to the emperor as
"His Majesty" خدایکافی, or "Emperor Ja-
hāngir," جهانگیر پادشاه

A detailed table of the contents of the
first portion of the volume, foll. 35—201,
has been prefixed, foll. 2—33. On the fly-
leaf is the following pencil-note by Sir H.
Elliot: "As this, and the copy from which
it was completed, both end with Jahāngir's
reaching Ahmedabad, I have no doubt this
is the veritable Duwazdasala" (see Elliot's
History, vol. vi. p. 252).

Or. 1902.

Foll. 293; 6¼ in. by 4; 9 lines, 2 in. long;
written in Nestalik, about A.D. 1850.

تاریخ سلیم شاهی

The spurious Memoirs of Jahāngir. See
p. 254 *b*.

The text agrees with Major Price's trans-

lation and has the same abrupt termination. The latter part of the volume, foll. 251—292, contains the Pand Nāmah, or moral precepts, of Jahāngir, with the short prologue of I'timād ud-Daulah (see *ib*).

In a subscription transcribed from an earlier copy, and dated A.H. 1151, the work is called *تواریخ سلیم شاهی عرف جهانگیر نامه تصنیف جهانگیر بادشاه*.

Or. 1708.

Foll. 55; 9 $\frac{3}{4}$ in. by 6 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, with ruled margins; dated A.H. 1239 (A.D. 1824).

The same work in a shorter recension.

Beg. *حمد بیغایت و شکر لا نهایت مبدعی را که بیک امر کن*

The text agrees generally with the previously described copy, Add. 6554, but the verses, freely interspersed in the latter, are omitted.

Another difference, pointed out by Sir H. Elliot, vol. vi. pp. 258—260, is that the exaggerated estimates of jewels and treasure found in Price's version are reduced to more moderate proportions.

The beginning and ending of this recension, with a translation of the concluding portion, foll. 52 *b*—55 *b*, will be found in Elliot's History of India, vol. vi. pp. 264—269. In the subscription the work is called *توزک جهانگیری*.

Or. 1647.

Foll. 225; 9 $\frac{3}{4}$ in. by 6; 11 lines, 3 $\frac{1}{4}$ in. long; written in cursive Nestalik; dated Sha'bān, A.H. 1264 (A.D. 1848).

A history of Jahāngir, by Kāmgār Ḥusainī. See p. 257 *a*.

Beg. *سپاس قدسی اساس مرداوری را که بیاری مسحاب رحمت*

The text, which shows frequent variations

from the previously described copies, Or. 171 and Add. 26,220, concludes with the death of Jahāngir, and a brief enumeration of his children, his Vazīrs, and the eminent men of his court. The first words differ from the beginning found in the older MSS., the latter being *جهان جهان نیایش پادشاه حقیقی* *و جهانبان تحقیقی را*, and the preface, although substantially identical with that of the other copies, and giving the same author's name and the same date of composition, A.H. 1040, does not contain the title of Ma'āşir i Jahāngiri or any other. In the subscription the work is called *تاریخ جهانگیری*; on the fly-leaf and in the table of contents, it is designated as *جهانگیر نامه*.

A very full index of contents, drawn up in tabular form, and dated A.D. 1849, is prefixed, foll. 3—33.

This copy is noticed in Elliot's History of India, vol. vi. p. 442, and the extracts there given, as well as others preserved in Add. 30,776, foll. 227—264, have been translated from it.

SHAHJAHAN.

Or. 1681.

Foll. 49; 11 in. by 6; 17 lines, 3 $\frac{3}{4}$ in. long; written in Shikastah-āmiz, in the 19th century.

شش فتح کانگره

Capture of the fort of Kāngrah by Shāhjahān's forces, A.H. 1027; a six-fold account by Mirzā Jalāl Ṭabāṭabā'ī. See p. 258 *a*.

Or. 1682.

Foll. 112; 6 $\frac{1}{4}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, in the 19th century.

The same work.

Or. 1680.

Foll. 302; $6\frac{1}{2}$ in. by 4; 11 lines, 2 in. long; written on English paper, about A.D. 1850.

I. Foll. 2—114. The same work.

II. Foll. 115—302. Selection from the Bayāz, or Miscellany, of the author of the preceding work, with the heading: منتخب از بیاض عندلیب بستان سخن سرائی محمد ملقب بجلال الدین طباطبائی

Beg. جهان جهان افروز جهان افروزی که متصور

This collection consists of prefaces, letters, congratulatory pieces, and other occasional compositions, in prose and verse, by the above writer, who calls himself, fol. 235 *a*, "Muhammad, surnamed Jalāl ud-Dīn Ṭabāṭabā'ī."

The following may be specially mentioned: Letters to Afzal Khān (Mullā Shukr Ullah Shīrāzī, Vazīr of Shāhjahān, who died A.H. 1048), fol. 131 *a*. Letters to Mirzā Muḥammad Husain, fol. 149 *b*. Letter to the poet Ṭālib Kalīm, fol. 151 *b*. Letters written in the name of Shāh 'Abbās to 'Abd Ullah Khān the Uzbek, fol. 186 *a*. Preface to the Divān of Munir Lāhaurī, fol. 207 *b*. Several congratulatory pieces addressed to Shāhjahān, dated A.H. 1044, fol. 215 *b*. A correction (تادیب) administered to the poet Mullā Shaidā, fol. 271 *a*.

Or. 1676.

Foll. 165; $12\frac{1}{4}$ in. by $6\frac{1}{2}$; 21 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated Sha'bān, A.H. 1216 (A.D. 1801).

پادشاه نامه

An official record of the reign of Shāhjahān, from the beginning of the fifth year to the end of the eighth year.

Author: Mirzā Jalāl ud-Dīn Ṭabāṭabā'ī,

میرزا جلال الدین طباطبائی

Beg. آغاز سال پنجم از دور اول جلوس همایون سعادت مقرون حضرت ظل سبحانی صاحبقران ثانی

This work has been already noticed p. 258 *a*. The title Pādishāh Nāmah and the author's name are found in the following subscription:

تمام شد وقایع سه نیم ساله از تواریخ پادشاهنامه مبارک اعلی حضرت فردوس مکان ثانی صاحبقران شاهجهان پادشاه انار الله برهانه من تصنیف استاد العصر و الدوران محمد ملقب به میرزا جلال الدین طباطبائی زواری

This history follows, like the Pādishāh Nāmah of Amīn, the chronological system which prevailed during the first ten years of Shāhjahān's reign, *i.e.* the solar years and Persian months (see p. 259 *a*), and embraces, therefore, a period extending from the 28th of Sha'bān, A.H. 1041, to the 11th of Shavvāl, A.H. 1045. It is much more prolix than the corresponding portion of the work of Amīn, Or. 173, foll. 245—366.

Its contents agree with those of the Dehli MS. mentioned by N. Lees, Journal of the Royal Asiatic Society, 1868, p. 463, and of the copy examined by Ziyā ud-Dīn Khān, Or. 2052, fol. 20. The latter describes the work of Mirzā Jalāl as very scarce, and adds that none but Shaikh Abul-Faḥl ever wrote history with equal elegance.

The present copy was written, as stated in the subscription, by Nidhān Kūl, son of Keval Rām Kūl, of Kashmīr, for Lālāh Lachhmīrām, secretary to the late Mirzā Najaf Khān.

Or. 1672.

Foll. 225; 12 in. by 8; 20 lines, $5\frac{1}{2}$ in. long; written in cursive Nestalik; dated Rabi' I., A.H. 1240, A.D. 1824.

پادشاه نامه

The Pādishāh Nāmah, or official record of

the reign of Shāhjahān, by Muḥammad Amīn (see p. 258 *b*), wanting the rubrics and some pages at the end, viz., all that follows the notice on Kalīm (Or. 173, fol. 432 *a*).

Or. 1674.

Foll. 126; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, A.D. 1850.

پادشاه نامه

Extracts from the first volume (Daftar) of the Pādishāh Nāmah of 'Abd ul-Ḥamid Lā-haurī (see p. 260 *a*).

This volume contains four distinct sets of extracts, as follows:—I. Foll. 2—89; the chapters beginning pp. 115, 126, 135, 154, 267, 433, etc., of Part I., Calcutta edition, ending with the list of Manṣabdārs and biographical notices, Part II., pp. 292—359. II. Foll. 90—104; the chapters beginning pp. 154 and 433 of Part I. III. Foll. 105—115 *a*; the headings of the whole work. IV. Foll. 115 *b*—126; the chapters beginning Part I., p. 237, and Part II., pp. 266, 341.

Foll. 90 *a*, and 105 *a*, contain the first lines of the MS. from which the extracts were taken. This beginning, which differs from that of other copies, is as follows: سرنوشته عنبرین خامه که در جویبار چشمه حیوان نشو و نما یافته

Or. 1675.

Foll. 214; 12 in. by 6½; 19 lines, 4½ in. long; written in Nestalik, apparently in the 17th century.

The third Daftar of the Pādishāh Nāmah, being the continuation of 'Abd ul-Ḥamid's official record of the reign of Shāhjahān, by Muḥammad Vāriṣ (see p. 260).

This volume corresponds to foll. 388 *b*—530 *a* of the copy of the entire work, Add. 6556. It wants the biographical notices at the end, and concludes with the list of Manṣabdārs.

A contemporary writer, Muḥammad Baḳā, who in his Mir'at Jahānumā compiled about A.H. 1090, fol. 242 *b*, devotes a notice to Vāriṣ Muḥammad Khān, describes him as unequalled in his day for elegance of composition, and adds that he had discharged for some time the duties of Vāḳī'ah-Khwān at the imperial court, and was then holding the office of Divān in the Ṣubah of Bihār, his native land.

Vāriṣ Khān died, according to the Ma'aṣir 'Ālamgīrī, p. 192, on the tenth of Rabi' I., A.H. 1091, stabbed by a mad student, whom he had received into his house.

Or. 1683.

Foll. 49; 6¼ in. by 3¾; 9 lines, 2 in. long; written in Nestalik, in the 19th century.

Account of the expedition sent by Shāhjahān, under command of Prince Murād Bakhsh and 'Alī Mardān Khān, against the Uzbek chief Naḡr Muḥammad, and of the capture of Balkh on the 28th of Jumāda I., A.H. 1056.

Author: Muḥammad Ṣāliḥ, محمد صالح

Beg. نوایین منجی که دست پرورد معانی باشد

The writer, who gives his name at the end, fol. 49 *a*, and there describes himself as general news-writer, واقعه نویس کل, has been already mentioned as author of the 'Amal i Ṣāliḥ, p. 263 *a*.

The present work is a rhetorical amplification written in the most pompous style of Court-historiography, and with far less attention to facts than the corresponding portion of the same writer's record of the reign of Shāhjahān, Add. 26,221, foll. 497—504.

Or. 1670.

Foll. 444; 9½ in. by 6½; 11 lines, 3½ in. long; written in Nestalik, with ruled margins; dated Ramazān, A.H. 1263 (A.D. 1147).

عمل صالح

The latter half of the history of Shāh-jahān, by Muḥammad Ṣāliḥ. See p. 263 *a*.

It extends from the beginning of the eleventh year of the reign to the death of Shāh-jahān, and contains only the first three of the biographical notices with which the work concludes.

It is stated in the subscription that this copy was made by order of Capt. Joseph D. Cunningham and Muḥammad Khān, Faujdār [of Bhopāl].

Or. 1669.

Foll. 277; 11 in. by 6; 19 lines, $3\frac{3}{4}$ in. long; written in large Nestalik, with ruled margins, probably in the 18th century.

The concluding portion of the same work, beginning with the 22nd year of the reign (Add. 26,221, fol. 554), and ending with a list of Maṣābīdār.

Or. 1668.

Foll. 151; $12\frac{1}{2}$ in. by $8\frac{1}{2}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik, in the 19th century.

Extracts from the Shāh-jahān Nāmāh, transcribed for Sir H. Elliot from a copy in the imperial library of Dehli, by the scribe of Ḥakīm Aḥsan Ullāh Khān, Mukhtār Shāhī.

This so-called Shāh-jahān Nāmāh is made up of two distinct works, viz. the Pādīshāh Nāmāh of Muḥammad Amin (see p. 258 *b*), and the latter half of the 'Amal i Ṣāliḥ (see p. 263 *a*), from the beginning of the 11th year of the reign to the end.

Contents:—Headings of the Pādīshāh Nāmāh, with an extract relating to the taking of Daulatabād, fol. 2 *a*. Headings of 'Amal i Ṣāliḥ, fol. 16 *b*. Extracts from the Pādīshāh Nāmāh, fol. 23 *b*. Extracts from 'Amal i Ṣāliḥ, fol. 76 *a*. Headings of the 'Amal i

Ṣāliḥ, fol. 116 *a*. Lists of the princes and Maṣābīdār, from the appendix to the same work, fol. 123 *a*.

Foll. 149—151 contain an alphabetical index of geographical names to the Tuḥfat ul-Kirām.

Or. 1892.

Foll. 121; 10 in. by $6\frac{1}{2}$; 13 lines, $4\frac{1}{2}$ in. long; written in cursive Nestalik; dated December, 1849.

چارچمن برهن

Memoirs of the reign of Shāh-jahān, by Rāi Chandarbhān Barahman. See p. 838 *b*.

The four Chamans, beginning respectively on foll. 39 *a*, 73 *b*, 86 *b*, and 109 *a*, are preceded by an introduction (not found in the former copy), which begins thus:

الحمد لله اگرچه در عهد سعادت آئین و زمان
میمنت قرین

It contains an account of the occasions on which the author was admitted to the emperor's presence to recite his verses, and a prolix description of the daily occupations of Shāh-jahān, of his exalted qualities, and of the splendours of his court. The author's first introduction to Court took place in Sirhind, on the Naurūz festival, when Shāh-jahān was preparing for the conquest of Badakhshān (A.H. 1055).

Foll. 2 and 3 contain, in another handwriting, a different preamble to the same work, transcribed from a copy belonging to Mirzā Fakhr ud-Din, of Dehli, and beginning:

چون ادای شکر نعمت حضرت صمدیت

AURANGZIB.

Or. 1640.

Foll. 98; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 11 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in the 19th century.

ظفر نامہ عالمگیری

A history of the beginning of the reign of Aurangzib, by 'Aqil Khān. See pp. 265 *a* and 699 *a*.

The above title is that by which the work is usually designated; in the subscription of the present copy it is called واقعات عالمگیری

Or. 1642.

Foll. 67; 10 in. by $6\frac{1}{4}$; 19 lines, $4\frac{1}{2}$ in. long; written in cursive Shikastah-āmīz; dated Jumāda I., A.H. 1261 (A.D. 1845).

The same work.

In the subscription the work is called توارخ عالمگیری, and ascribed to Muḥammad 'Aqil Munshī.

Or. 1867.

Foll. 101; $8\frac{1}{4}$ in. by $5\frac{3}{4}$; 13 lines, 3 in. long; written in Nestalik, with ruled margins; dated Jumāda I., A.H. 1264 (A.D. 1848).

The same work, bearing on the fly-leaf the following inscription: اقبال نامہ عرف ظفر نامہ : عالمگیری تصنیف نواب عاقل خان

Or. 1893.

Foll. 218; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

فتیخہ عبرتیہ

An account of the campaign of Assam, A.H. 1072-3. See p. 266 *a*.

Both the present and the next following copy have a short epilogue, in which the author states that he had begun the work on the 4th of Ramazān, A.H. 1073, and completed it on the 20th of Shavvāl of the same year.

Or. 1894.

Foll. 165; $6\frac{1}{4}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, about A.D. 1850.

The same work.

Or. 1936.

Foll. 345; 9 in. by $5\frac{1}{4}$; 14 lines, 3 in. long; written in Nestalik, apparently early in the 18th century.

مآثر عالمگیری

A history of the reign of Aurangzib, by Musta'idd Khān. See p. 270 *a*.

This copy wants two leaves after fol. 219, corresponding to pp. 332—336 of the printed edition.

The author, Muḥammad Saqī, received the title of Musta'idd Khān in Zulḥa'dah A.H. 1119. See Danishmand Khān, Bahādur Shāh Nāmah, Add. 16,875, fol. 218.

A translation of the Ma'āşir i 'Ālamgiri, without the introduction, by Lieut. Perkins, is preserved in manuscript, Add. 30,778, foll. 140—364.

Or. 1805.

Foll. 310; 10 in. by 5; 15 lines, $2\frac{3}{4}$ in. long; written in Shikastah-āmīz; dated Jumāda II., the 16th year of Shāh 'Ālam (A.H. 1188, A.D. 1774).

The same work.

Or. 1835.

Foll. 301; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz; dated Rabi' II., A.H. 1221 (A.D. 1806).

Another copy of the same work.

The introduction treating of the first ten years of the reign is at the end of the volume,

fol. 264—301. The MS. was written by Sitārām Kāyath for the Divān Bhagwant Rāi.

Or. 1651.

Foll. 382; 11¼ in. by 6¾; 13 lines, 3⅔ in. long; written in fair Nestalik, in the 19th century.

The same work.

The writer of the subscription says that he had in his possession a continuation extending from the reign of Bahādur Shāh to the fourth year of Muḥammad Shāh, and that he thought that the author had brought down the history to a still later period.

SUCCESSORS OF AURANGZIB.

Or. 1899.

Foll. 234; 6¼ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

اعظم الحرب

History of the reign of Muḥammad A'zam Shāh.

Author: Kāmraj son of Nain Singh B. Bindrāban, کامراج ولد نین سنگه ابن بندرابن

Beg. در باغ جهان چو قد برافراخت قلم

The author describes himself as a Kāyath of the Saksinah tribe, an inhabitant of Phaphūnd (Thornton's Puhpoond, district of Etawa), and a born servant of Muḥammad A'zam Shāh. Of his father Nain Singh it is incidentally stated, fol. 20 *a*, that he served as Pishdast in the Vālāshāhī artillery which accompanied that prince on his way to Mālva in A.H. 1118, and it is added that his forefathers had been for three generations in the imperial service.

Kāmraj wrote evidently shortly after the

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events he describes, and, as he says, in order to discharge a debt of gratitude to his generous sovereign. He professes to have obtained his information from the official chroniclers, وقایع نگار حضور.

The work gives, in a rather ornate and diffuse style, an extremely circumstantial account of the short-lived rule of the ill-fated A'zam Shāh.

Contents:—Preface, fol. 3 *b*. Departure of the princes Muḥammad Kāmbakhsh and Muḥammad A'zam Shāh, and death of Aurangzib, fol. 12 *a*. Accession of A'zam Shāh, on the 10th of Zulhijjah, A.H. 1118, fol. 26 *b*. Favours bestowed on princes and amirs, fol. 45 *a*. A'zam Shāh proceeds from Aḥmadnagar to Aurangābād, fol. 55 *a*. Letter of Bidārbakht to his father, fol. 69 *a*. A'zam Shāh visits the tomb of Burhān ud-Dīn Auliya, and sets out for Burhānpūr, fol. 78 *a*. His march from Burhānpūr to Saronj, fol. 96 *b*. Departure from Saronj; punishment of the Chaudhari Gopāl, fol. 107 *b*. A'zam Shāh sets out from Gwāliyar; Muḥtashim Khān put to flight; Muḥammad A'zīm ud-Dīn and Bahādur Shāh reach Agra, fol. 113 *b*. A'zam Shāh arrays his troops for fight, fol. 120 *a*. Battle fought on the 18th of Rabī' I., A.H. 1119; death of A'zam Shāh and other princes, fol. 137 *a*. Vituperation of iniquitous fate, and epilogue of the author, fol. 223 *a*.

The transcriber Maulābakhsh states that this MS. had been copied from the author's autograph preserved in the library of Moti Maḥall, Lucknow.

Or. 1655.

Foll. 264; 8 in. by 5½; 14 lines, 3¼ in. long; written in Nestalik; dated August 1849.

History of the early life of Bahādur Shāh and the beginning of his reign by Dānishmand Khān. See p. 272 *a*.

The record of the reign breaks off, fol. 262 *b*, at the 16th day of Rajab of the second year, corresponding to Or. 24, fol. 183 *a*. The next-following pages contain a fragment of the preface (Or. 24, foll. 12 *b*—13 *b*), the insertion of which in the wrong place is apparently due to the transposition of a leaf in the MS. from which the present copy was taken.

In the subscription the work is called *Tārīkh i Bahādurshāhī*, تاریخ بهادرشاهی

Or. 1687.

Foll. 108; $6\frac{1}{4}$ in. by 4; 13 lines, 2 in. long; written in minute Nestalik, on English paper, about A.D. 1850.

The memoirs of Irādat Khān and of contemporary events from the death of Aurangzib, A.H. 1118, to the entrance of Farrukhsiyar into Dehli, in the month of Muḥarram, A.H. 1125.

Author: Mubārak Ullah, poetically surnamed Vāziḥ, son of Kifayat Khān, Shikastah-Navis (Or. 1748, fol. 2), مبارك الله مختص

بواضع ولد کفایت خان شکسته نویس

Beg. الحمد لمن يقول في حق كلامه فاتوا بسورة

Mir Mubārak Ullah was the second son of Mir Ishāq Irādat Khān, who died as Nāzīm of Oude, A.H. 1068, and grandson of A'zam Khān Mir Muḥammad Bākīr, of Sāvah, an Amīr of Jahāngīr's reign. In the fortieth year of Aurangzib he received the title of Irādat Khān, previously borne by his father, and the office of Faujdār of Aurangābād. He held high commands under the successors of Aurangzib, and took an active share in the transactions of that troubled period, until his death, which happened in the reign of Farrukhsiyar, according to Sirāj, Oude Catalogue, p. 151, or as stated in Natāij ul-Afkār, Or. 2060, fol. 210, A.H. 1128. In poetry he was a pupil of Muḥammad Zamān Rāsikh, and left a Divān in which he used the

takhalluṣ Vāziḥ. See Tazkirat ul-Umarā fol. 11, and Ma'āṣir ul-Umarā, fol. 49.

A condensed translation by Jonathan Scott has been published in London 1780. An account of the work by Sir H. Elliot and Prof. Dowson will be found in the History of India, vol. vii., p. 534—544.

In a preface, the main part of which has been translated by Professor Dowson, *l. c.*, p. 535, the author gives A.H. 1126 as the date of composition, adding that he was then in the sixty-seventh year of his life (not the sixty-fourth, as in Prof. Dowson's version). But in an epilogue found in Or. 2054, fol. 138, he states that the memoirs, completed at the above date, had been commenced in Adoni, A.H. 1118.

The work, to which no title is given in the preface, is inscribed on the fly-leaf of the present copy مقتل السلاطين. We learn from Mirzā Muḥammad Bakhsh that it was unfavourably received on account of the overweening conceit displayed by the author, who had been sharply satirized by his contemporary Ni'mat Khān 'Alī. See Or. 1832, fol. 9.

Or. 1816.

Foll. 213; $6\frac{1}{4}$ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

Another copy of the same work, with the title تاریخ ارادت خان on the fly-leaf.

Or. 1889.

Foll. 113; $9\frac{1}{2}$ in. by 6; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik; dated Rajab, A.H. 1211 (A.D. 1797).

شاه نامه منور كلام

A history of the reigns of Farrukhsiyar and Muḥammad Shāh, by Shīvdās Lakhnāvi. See p. 274 *a*.

Prefixed is an abstract of the contents in a later handwriting, foll. 5—19.

A manuscript translation of the entire work by Lieut. Prichard will be found among the papers of Sir H. Elliot, Add. 30,785.

Or. 1934.

Foll. 157; $7\frac{1}{2}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long; written in Nestalik, in the 19th century.

عبرت نامه

A history of the empire of Dehli from the death of Aurangzib to the fall of the Sayyids.

Author: Sayyid Muḥammad Kāsim Ḥusainī, surnamed 'Ibrat, عبرت لقبی سید محمد قاسم حسینی

Beg. رسمی است قدیم و طریق است مستقیم
که هر چه

The author calls himself in the preface 'Ibrat i Zuhūr, or 'Ibrat son of Zuhūr, both appellations being poetical surnames. His real name appears, as given above, in an epilogue transcribed from a copy belonging to Fakīr Nūr ud-Dīn, and prefixed to the present MS., foll. 2 and 3. The author states there that the year in which the work was completed was to be found in its title combined with his own name, *i.e.* in the words عبرت نامه سید محمد قاسم, which give A.H. 1135.

Mir Muḥammad Kāsim repaired, as stated in the preface, A.H. 1130, from his native place, Lahore, to the capital in search of employment, and some time after the death of Farrukhsiyar he entered as Divān into the service of a powerful patron (the Amir ul-Umarā Sayyid Ḥusain 'Alī Khan; see the subscription of Or. 1935). He wrote the present work in Agra, at the request of one of the two sons of his protector.

The history comprises the reigns of Bahādur Shāh, Jahāndār Shāh, and Farrukhsiyar; it concludes with the downfall of the Sayyids

and the death of Kuṭb ul-Mulk. A full statement of the contents, with short extracts, will be found in Elliot's History, vol. vii. pp. 569—573. Compare Morley's Catalogue, p. 105. A MS. described on p. 273 *b*, Add. 26,245, contains a shorter recension of the same work, without title or author's name, and with a different beginning.

Or. 1935.

Foll. 112; $8\frac{3}{4}$ in. by 5; 18 lines, $3\frac{1}{2}$ in. long; written in Shikastah-āmīz, in the 18th century.

The same work.

This MS. has the following rubrics, which are also found, with some variations, in another early copy, Or. 1656, I.: Circumstances of the author, and how he was led to write this work, fol. 1 *b*. Death of Aurangzib, fol. 7 *b*. Accession of Bahādur Shāh, and his setting out from Kābul for Hindustan, fol. 10 *a*. Muḥammad A'zam Shāh marches against Bahādur Shāh, fol. 11 *b*. Battle between the two brothers, fol. 13 *a*. A'zam Shāh dies, and Bahādur Shāh assumes the sovereign power, fol. 18 *b*. Bahādur Shāh marches into the Deccan against his younger brother Kāmbakhsh, fol. 19 *b*. He returns to Hindustan after defeating Kāmbakhsh, fol. 22 *b*. Rising of the Sikhs and sedition of the Gurū, fol. 23 *a*. Beginning of the struggle between the four princes in Lahore, fol. 33 *b*. Battle between Mu'izz ud-Dīn and his brothers, Rafi'ush-Shān and Jahānshāh, fol. 36 *b*. Accession of Mu'izz ud-Dīn Jahāndār Shāh and his march to Dehli, fol. 39 *a*. Farrukhsiyar gains strength by the support of the Sayyids, prepares for war with his uncle, and defeats the latter's son A'azz ud-Dīn, fol. 40 *b*. Mu'izz ud-Dīn marches to Akbarabad, is defeated by Farrukhsiyar, flees to Dehli, and is taken prisoner, fol. 43 *b*. Accession of Farrukhsiyar in Dehli; Mu'izz ud-Dīn and Zul-Fakār

Khān put to death, fol. 47 *b*. 'Isā Khān Ma'in is slain by Shahdād Khān, an Afghan of Kaṣūr, fol. 52 *b*. Beginning of disturbances in the government of Farrukhsiyar, fol. 53 *b*. Sayyid Ḥusain 'Alī Khān proceeds to Rājputānah and brings the daughter of Rājah Ajit Singh to Farrukhsiyar, fol. 55 *a*. Celebration of the emperor's marriage, and verses composed on that occasion, fol. 57 *a*. The Amīr ul-Umarā marches to the Deccan and routs Dā'ūd Khān, fol. 58 *b*. Rafī' ud-Darajāt placed on the throne by the Sayyids, fol. 69 *b*. The Amīr ul-Umarā proceeds to Ilāhābād, fol. 83 *b*. He marches to the Deccan, fol. 94 *a*. The confusion that ensued upon his death, fol. 101 *a*. 'Abd Ullah Khān encounters the imperial army, fol. 105 *a*. Epilogue, fol. 112 *a*.

This copy is stated, in the subscription, to have been written A.H. 1134. As it concludes, however, with a record of the death of 'Abd Ullah Khān, which took place, according to Khāfi Khān, vol. ii. p. 941, at the close of that year, there must be an error in the date.

Or. 1933.

Foll. 209; 14 in. by $7\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; written in large Nestalik; dated in the month of Kātik, Samvat 1904 (A.D. 1847).

The same work, without any rubrics.

Prefixed are statistical tables extracted from the A'in i Akbari, foll. 1—21.

Or. 1900.

Foll. 57; $8\frac{1}{4}$ in. by 5; 15 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, in the 18th century.

An anonymous work relating to the downfall of the Sayyids, and the early part of the reign of Muḥammad Shāh.

Beg. بیا ساقی ای لعبت سینه صاف

The author, whose name does not appear, had access to the court of Muḥammad Shāh; he relates in some instances, fol. 12 *b*, 46 *b*, particulars which he had heard from His Majesty's own lips. He devotes, fol. 24 *b*, a special notice to Sa'd ud-Dīn Khān, who appears to have been his patron. We learn from it that the said Amīr was appointed Bakhshī of the imperial Risalah in the second year of the reign, and was afterwards successively promoted to the offices of Court-Steward and Master of the Artillery.

The work is not a connected narrative; it consists, as stated in the epilogue and in another passage, foll. 10 *b*, of detached chapters, taken from a full history which the author had not yet thought advisable to publish. It is written in the diffuse and stilted style of court-historiography.

Contents:—Causes of the destruction of the deluded traitors (the two Sayyids), and just punishment of the ungrateful rebels, fol. 3 *b*. Setting out of the imperial standards from Akbarābād (on the 9th of Zulka'dah, A.H. 1132), and Muḥammad Shāh's victory, fol. 5 *a*. His return to Dehli and second victory (Muḥarram, A.H. 1133), fol. 11 *a*. Beginning of the third year of the reign, and festival of accession, fol. 25 *b*. His Majesty's marriage with Malikah Zamāni, fol. 30 *a*. His daily occupations, fol. 32 *a*. Instances of his kindness to animals, fol. 44 *b*. How a poor bird sued His Majesty for help, fol. 46 *a*. The shoemakers' riot, in the month of Sha'bān of the eleventh year of the reign, fol. 48 *a*. Audience of 'Alī Mardān Khān, the Persian envoy, on the fourth of Rabi' II., in the fourteenth year (A.H. 1144); abstract of the Shāh's letter and the emperor's answer, fol. 56 *a*.

The MS. is endorsed لب تاريخ و عبرت نامه

Two copies of the same work in Or. 1656 and Or. 1747 will be noticed further on.

Or. 1677.

Foll. 157; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Rajab, A.H. 1262 (A.D. 1846).

History of the Amīr ul-Umarā Khān-Daurān and of the reign of Muḥammad Shāh. See p. 277 *b*.

Or. 1898.

Foll. 186; $6\frac{1}{4}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, about A.D. 1850.

جوہر صمصام

History of the invasion of Nādir Shāh into India, with an account of the successors of Aurangzib.

Author: Muḥsin Ibn ul-Ḥanīf (fol. 167 *b*),
محسن ابن الحنیف

Beg. حمدی کہ آفرینندہ را سزد آفریندہ را چہ یارا

The author, who is called in the subscription Muḥammad Muḥsin Šiddiqī, mentions incidentally, fol. 171 *b*, Bijnaur, a town of Oude, as his native place. He states, foll. 45 *b*—48 *a*, that he had written this history at the request of Shaikh 'Alā ud-Din, who had been the companion of the gallant Amīr ul-Umarā Šamsām ud-Daulah Khān Daurān (see above, p. 277 *b*), and from whose lips he had often heard the narrative of the events therein recorded. He adds that the work was called Jauhar i Šamsām, in allusion to the Amīr's exalted name (Šamsām ud-Daulah). After narrating the massacre of Dehli, the author wished, as he says in the epilogue, fol. 163 *b*, to return the "flaming sword" (Šamsām) to the scabbard, but was induced by the advice of his spiritual guide, Shāh Badr i 'Ālam, Khalifah of Ḥāfiẓ Abul Kāsim, to add a sketch of the preceding reigns. The date of composition, A.H. 1153, is given in some verses at the end.

The style is wordy and pretentious. Major A. R. Fuller, who translated the work for

Sir H. Elliot (Add. 30,724, foll. 1—80), has judiciously omitted many pages of rhetorical verbiage.

Contents:—Nādir Shāh's invasion, from the time when he crossed the Ravi and besieged Lahore to his departure from Dehli on the 7th of Šafar, A.H. 1152, fol. 5 *a*. Second part: Death of Aurangzib, reign of Bahādur Shāh, and conflict of his sons, fol. 76 *a*. Accession of Farrukhsiyar and his death, fol. 82 *a*. Proclamation of Rafi' ud-Daulah, and reign of Muḥammad Shāh down to the death of Sayyid Husain 'Alī Khān, fol. 118 *a*. Downfall of Kuṭb ul-Mulk, fol. 143 *a*. Epilogue, containing a eulogy on Shāh Badr i 'Ālam, and prayers in prose and verse, fol. 163 *b*.

See an account of the work by Prof. Dowson, with extracts, in Sir H. Elliot's History of India, vol. viii. pp. 72—75.

Or. 2005.

Foll. 136; $12\frac{1}{2}$ in. by $7\frac{1}{4}$; 13 lines, $4\frac{1}{2}$ in. long; written in cursive Shafi'ā'i; dated Jumāda I., A.H. 1267 (A.D. 1851).

A detailed history of the life and reign of Aḥmad Shāh.

Beg. چون ظهور ہر امور عظمیٰ بی آنکہ در مخیلہ
کسی در آید ہنگام خویش جلوگر میشود

This work, which has neither preface nor title, is endorsed تاریخ احمد شاہی. The author does not give his name, nor does he make, in the course of the history, any reference to himself. It is evident, however, from the minute and circumstantial character of his narrative, that he lived in Dehli and had witnessed the events recorded. But he was no courtier; he passes a severe judgment on the character of the young and dissolute emperor, and speaks with undisguised dislike and contempt of some of the leading men of his reign, especially of the Vazīr

Abul-Manṣūr Khān Ṣafdar Jang, of 'Imād ul-Mulk, and of 'Aqibat Maḥmūd Khān.

A translation made upon the present, and only known, copy by Mr. (now Sir D.) Forsyth, but stopping short of the last quarter of the work, foll. 96—136, is preserved in Add. 30,783. Some extracts from it have been given by Prof. Dowson in Elliot's History, vol. viii. pp. 104—123.

Contents:—Decline of the empire under Muḥammad Shāh. Invasion of Aḥmad Khān Abdālī, and his defeat by the Shahzādah, Aḥmad Shāh, fol. 2 *b*. Accession of Aḥmad Shāh, fol. 13 *b*. Character and influence of his mother, fol. 16 *a*. War with Kā'im Khān Bangash and his death, fol. 22 *a*. Rebellion of Aḥmad Khān, brother of the preceding, and defeat of the Vazīr, fol. 25 *b*. Events of the fourth year, fol. 29 *a*. Defeat of Mu'in ul-Mulk and fall of Lahore, fol. 32 *a*. Affairs of the Deccan, fol. 35 *b*. The Marattahs in Ajmīr, fol. 38 *a*. End of Jāvid Khān, fol. 40 *a*. Honours conferred by Aḥmad Shāh on his mother, and other transactions, fol. 45 *a*. Mutiny of the Manṣabdārs whose pay had been withheld by the Vazīr, fol. 67 *b*. Arrival of Madhū Singh, of Jaipūr, at Court, fol. 77 *a*. Fall of the treacherous Abul Manṣūr Khān, fol. 86 *b*. Balū Jāt slain by 'Aqibat Maḥmūd Khān, fol. 89 *b*. Defection and treasonable plots of 'Imād ul-Mulk, fol. 95 *b*. Rebellion of 'Aqibat Maḥmūd Khān, and deposition of Aḥmad Shāh by that Amīr and by 'Imād ul-Mulk, fol. 114 *b*.

The narrative concludes with the raising of Prince Muḥammad 'Aziz ud-Daulah ('Ālamgīr II.) to the throne, on the 10th of Sha'bān of the seventh year, A.H. 1167, and the subsequent confinement of Aḥmad Shāh.

Or. 1749.

Foll. 215; 8½ in. by 5½; 13 lines, 3½ in. long; written in Nestalik, about A.D. 1850.

A history of the reign of 'Ālamgīr II., without preface or author's name, with the heading:

ذکر سلطنت محمد عزیز الدولہ الخطاب عالمگیر بادشاہ

This is a minute, and, evidently, a contemporary record, in which the transactions of the reign are stated with great chronological precision, and almost from day to day, from the accession of 'Ālamgīr II. on the 10th of Sha'bān, A.H. 1167, to his death, on the 8th of Rabi' II., A.H. 1173. The regnal years, beginning on the first of Sha'bān, form the only division of the work. They begin as follows: Second year (A.H. 1168-9), fol. 51. Third year, fol. 71. Fourth year, fol. 118. Fifth year, fol. 160. Sixth year, fol. 203.

Two extracts, translated by Prof. Dowson, will be found in Elliot's history, vol. viii. p. 140.

The MS. is inscribed تاریخ عالمگیر ثانی

Or. 1895.

Foll. 46; 6¼ in. by 3¾; 9 lines, 2 in. long; written by Maulābakhsh, about A.D. 1850.

منازل الفتوح

Account of the rout of the Marattas on the field of Pānīpat, A.H. 1174, by Muḥammad Ja'far Shāmlū. See p. 839 *b*.

Or. 1896.

Foll. 143; 6¼ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

نگارنامہ ہند

Another account of the battle of Pānīpat.

Author: Sayyid Ghulam 'Alī, سید غلام علی

Beg. رکض الخیل مبارزان معرکہ معانی

The author wrote it some time after completing his 'Imād us-Sa'adat (composed A.H.

1223; see p. 308 *a*), and for the same person, Colonel John Baillie. His narrative is chiefly based on the report of Rāo Kāshī Rāo, a Deccan Brahman, who was in the service of Shujā' ud-Daulah, and had witnessed the battle.

Kāshī Rāo is the author of the "Narrative of the battle of Paniput," a translation of which, by Col. James Browne, has been published in the Asiatic Researches, vol. iii. pp. 91—134.

A manuscript translation of the Nigār Nāmāh by Major Fuller is preserved in Add. 30,784, foll. 162—230. Some extracts from that translation, with an account of the original by Prof. Dowson, will be found in Elliot's History, vol. viii. pp. 396—402.

Or. 1629.

Foll. 137; 11½ in. by 9; 21 lines, 6¾ in. long; written in cursive Nestalik in the 19th century.

ملخص التواريخ

An abridgment of the Siyar ul-Muta'akhhirin. See p. 280 *b*.

Author: Farzand 'Alī ul-Husainī, of Mongir, فرزند علی الحسینی متوطن شهر مونگیر

Beg. حمد یحید و سپاس بیعد نثار بارگاه عظمت

It is divided into three Daftars, viz.: I. History of the empire from the time of Timūr to A.H. 1152, fol. 8 *a*. II. History of Bengal from the time of Murshid Kuli Khān to A.H. 1195, fol. 47 *a*. III. History of the empire from A.H. 1152 to A.H. 1195, fol. 91 *a*. A table of contents is prefixed to each Daftar. See Elliot's History of India, vol. viii. p. 199. It appears from the subscription that this MS. was transcribed from an edition printed in Agra, in Rajab, A.H. 1247.

Fol. 2 contains the preface of another abridgment of the same work, entitled Zubd ut-Tavārikh, by 'Abd ul-Karīm, Munshi of

the Persian Office, Fort William, which was printed in Calcutta, 1827.

Or. 1850.

Foll. 50; 11½ in. by 8¾; 13 lines, 4¾ in. long; written in Nestalik, about A.D. 1850.

An account of the Hindū Rājahs, from the Siyar ul-Muta'akhhirin (see p. 280 *b*), copied from a MS. belonging to Jānkī Parshād, Mir Munshi of the Lucknow Residency.

Or. 1659.

Foll. 91; 8½ in. by 6; 11 lines, 3½ in. long; written in Nestalik, in the 19th century.

History of the reign of Shāh 'Ālam.

Author: Manā Lāl, son of Bahādur Singh Munsh, منالال ولد بهادر سنگه منشی

Beg. حمد یحید دادار بیہمال ومدح بیعد

It begins with the departure of Shāh 'Ālam from Ilāhābād on his way to Dehli (A.H. 1184). The events of the reign are recorded year by year down to the 24th year (A.H. 1196). The narrative comes to an abrupt close in the account of the struggle which resulted in the arrest of Najaf Kuli Khān by Mirzā Shafī' Khān, the last date mentioned being the 2nd of Shavvāl, A.H. 1196.

The author is sometimes called Manū Lāl. W. Franklin, who mentions this work among his authorities for the "History of Shah Aulum," p. 198, designates it as a "MS. of Munnoo Loll, a Hindoo, containing the thirteen first years of the reign." See also Elliot's History, vol. viii. p. 393, where it is called "Tarikh i Shāh 'Ālam of Manū Lāl."

Or. 1832.

Foll. 305; 9 in. by 7¾; 15 lines, 4½ in. long; written in small Nestalik; dated Rabi' I., A.H. 1199 (A.D. 1785).

History of the life and reign of Muḥammad Shāh, written A.H. 1196.

Author: Muḥammad Bakhsh, poetically surnamed Āshūb, محمد بخش متخلص بآشوب

Beg. الحمد لله رب العالمين . . . اما بعد بر متجسسان
و متفحصان ملوك و سلاطين

The author had been actively engaged in the military operations of his time. According to his own statement, fol. 23 *b*, he fought by the side of Muʿin ul-Mulk in his war against Aḥmad Shāh Abdālī, and wrote a Maṣnavī, entitled Kār Nāmāh, to celebrate his victory (A.H. 1162). He then joined Muʿin ul-Mulk's brother, the Khānkhānān (Intizām ud-Daulah, Vazir of Aḥmad Shāh, who died A.H. 1167), in his contest against Ṣafdar Jang, and obtained from him a command of two thousand and the title of Kasvar Khān, previously borne by his grandfather, to which, however, "as being above his deserts," he preferred the simple appellation of Mirzā Muḥammad Bakhsh (fol. 24). He terminated his official career under the Amir ul-Umarāʾ Imād ul-Mulk Ghāzī ud-Dīn Khān.

While living in retirement at Lucknow he met, in the house of Col. Pollier, Mr. Jonathan Scott, and, upon that gentleman's pressing invitation, he set out, on the 27th of Rajab, A.H. 1196, to join him in Ilāhābād, in order to devote himself to the composition of the present work, which he wrote in the same year. From the abstract given in the preface, it appears to have been intended to embrace the period extending from the death of Farrukhsiyar to the time of composition. The present copy, however, as well as another in the library of the India Office, ends with a record of the death of Nādir Shāh (A.H. 1160) and of Zakariyyā Khān (A.H. 1158). It is doubtful whether the author, who was then much advanced in years, lived to carry out his original plan.

He had previously written, while staying in Bharatpūr, an historical compendium in

700 distichs, entitled Falak-āshūb, which came down to the death of Ḥāfiẓ Raḥmat Khān (A.H. 1188), and an Arabic Ḳaṣidah of similar import (fol. 10 *b*).

The following additional particulars are supplied by Tālib Khān in the Khulāṣat ul-Afkār, Add. 18,542, fol. 357 *b*. Muḥammad Bakhsh came of a Turkish family of the Barlās tribe, which had migrated from Badakhshān to India in the time of Akbar. He was born in Dehli, served under Iʿtimād ud-Daulah Kāmar ud-Dīn Khān, and fought with distinction in the wars with the Abdālīs. After acting for some time as Munshi to the Vazīr Imād ul-Mulk, he repaired to Lucknow, where he applied himself to poetry, and died in a state of poverty, A.H. 1199. His Kulliyāt, consisting of about fifty thousand Baits, include a poem on the conquest of Syria, فتوحات شام, in which he made Firdausī the object of violent attacks.

An account of the present work, with a short extract, will be found in Elliot's History, vol. viii. p. 232.

A discursive preface, occupying no less than fifty closely written pages, begins with a review of the official and private records of the Timuride dynasty. For the period extending from the death of Aurangzib to the accession of Muḥammad Shāh the author quotes two works, the history of Mubārak Vāziḥ (see p. 938 *a*), on which he passes a severe judgment, and the memoirs of Mirzā Muḥammad Ṣāhib, son of Muʿtamad Khān, the author's master and maternal uncle (see foll. 35 *a*, 248 *b*), of which he speaks in the highest terms. Muḥammad Shāh had no taste for history, and his Amīrs did nothing for the encouragement of serious writers. Two works, however, are mentioned for that period, a Muḥammad Shāh Nāmāh, and a general history, including a detailed account of that emperor's reign, both by Mirzā Muḥsin Munajjim-Bāshī, of Ḥaidar-bād, afterwards Muḥammad Muḥsin Khān,

who had submitted them for revision to Mirzā Muḥammad; but both were lost in the plunder of Dehli by the Abdālis. Another work, noticed further on, fol. 27 *a*, is a *Tārīkh i Muḥammad Shāhi*, by an unknown writer, evidently a dependant of Khāndaurān (see above, p. 277 *b*), which the author has followed for the first fourteen years of the reign.

In the body of the work are found extracts from two works not referred to in the preface, viz. a history by Chandidās, a convert to Islamism, entitled *Kāmvar Khān*, comprising the first six years of the reign of Muḥammad Shāh (see p. 274 *b*), and the *Khizānah i ‘Āmirah* of Āzād (see p. 373 *b*). For the later period the author depended exclusively on his own recollections, so that his work has, to a great extent, the value of a personal narrative, but with the drawback of a complete want of chronological precision.

The history proper begins, fol. 27 *b*, with the birth of Muḥammad Shāh and an account of the period anterior to his accession, which is recorded on fol. 38 *a*. A full narrative of the events of the reign down to the invasion of Nādir Shāh fills the rest of the volume.

The work is designated in the subscription as تاريخ شهادت فرخ سیر و جلوس محمد شاه

Or. 1657 and 1658.

Two uniform volumes; foll. 328 and 234; 8½ in. by 6½; 11 lines, 3½ in. long; written in Nestalik; dated Jumāda II., A.H. 1265 (A.D. 1849).

شاه عالم نامه

History of ‘Ālamgīr II. and Shāh ‘Ālam, by Ghulām ‘Alī Khān. See p. 281 *a*.

This copy is endorsed Shāh ‘Ālam Nāmāh, but in the subscription the work is called اقبالنامه شاه عالم پادشاه.

VOL. III.

The first volume, containing the reign of ‘Ālamgīr II., corresponds to foll. 1—378 of a previously described copy, Add. 24,080. The second part, or history of Shāh ‘Ālam, Or. 1658, foll. 2—189, begins at the time of his installation in Dehli in the 13th year of his reign, and concludes with the death of Prince Jahāndār Shāh in Benares, on the 25th of Sha‘bān, A.H. 1200 (read 1202), the decease of ‘Umdat ul-Mamālik Majd ud-Daulah, about the same time (A.H. 1204), the defeat of Ismā‘īl Beg Khān by the Marattas, his surrender to General Perron, and his confinement in the fortress of Agra, A.H. 1206. The Khātimah, foll. 178 *a*—189, contains a sketch of the character and daily occupations of Shāh ‘Ālam, and an enumeration of his children.

The latter part of the same volume, foll. 190—234, transcribed from another copy, fills up an important lacuna of the preceding, in which the account of the ruthless proceedings of Ghulām Kādir is omitted. It relates to the events of A.H. 1199—1203, beginning with the arrival of Mr. Harper, sent by Governor Sir John Macpherson to the Dehli Court, and ending with the flight and capture of Ghulām Kādir, and the re-instating of Shāh ‘Ālam upon the throne on the 10th of Rabi‘ II., in the 32nd (read 30th) year of his reign (A.H. 1203).

The above is in substantial agreement with the conclusion found in a previously described copy, Add. 24,080; see p. 282 *b*.

The Shāh ‘Ālam Nāmāh is mentioned by Wm. Francklin in his “History of the reign of Shah Aulum,” p. 198, as the first of the authorities followed in that work.

Or. 1932.

Foll. 246; 14 in. by 9; 25 lines, 5¼ in. long; written in close Nestalik, in the 19th century.

K

عبرت نامه

A detailed history of the reign of Shāh 'Ālam, brought down to A.H. 1206.

Author: Khair ud-Dīn Muḥammad Ilāhābādī, خیرالدین محمد الہ آبادی

Beg. کوناکون ستایش بادشاہی را سزااست کہ در طوفان

The author, who has been mentioned p. 311 *a*, refers frequently in the present work to the circumstances of his own life. We find him, foll. 142 *b*, 149 *b*, in A.H. 1198 and 1199, employed as a confidential agent by Mr. James Anderson, the British resident in the camp of Sindhiah, and in constant communication with the latter chief, who repeatedly tried to entice him to his own service. Obligated by a serious illness to take leave of Mr. Anderson, he returned in A.H. 1200 to his father in his native city, Ilāhābād. He then attached himself to the fortunes of the Shāhzādah Jahāndār Shāh,* the eldest son of Shāhjahān, whom he assisted in his attempt to seize upon the Dehli government, and by whom he was treated, according to his own statement, as the most trusted friend and adviser.

After leaving the prince's service, he proceeded to Lucknow, which he reached in Rajab, A.H. 1202, fol. 203 *a*. But he appears to have subsequently returned to Ilāhābād; for he states in the preface that he had been induced by the renowned munificence of Sa'adat 'Alī Khān to repair from his native place to the Navvāb's residence (Lucknow). He afterwards settled in Jaunpūr (see p. 311 *a*), where he spent the rest of his life

* That prince, whose original name was Javānbakht, has written an account of his escape from Dehli, a translation of which by Jonathan Scott, is to be found in Warren Hastings' "Memoir relative to the State of India," pp. 163—196. A brief sketch of his life is given by Franklin in his "History of Shah Aulum," pp. 154—162.

in the enjoyment of a pension from the British Government. He died about the year 1827. See Elliot's History of India, vol. viii. pp. 237—254, where an account of the work is given, with some extracts, by Prof. Dowson.

Khair ud-Dīn is frequently designated in the course of his narrative as Maulavī Khair ud-Dīn, or Maulavī Shāhib, while his brothers, who held military commands, had the title of Khān; they are called Shālah ud-Dīn Khān, Nūr Ullah Khān, and Amr Ullah Khān.

The 'Ibrat Namah is the fullest and most accurate account we possess of the chequered career and troubled times of Shāh 'Ālam, and it has all the value of a contemporary record, penned by one who had taken an active share in some of the principal transactions of the period, and was personally acquainted with the most prominent actors on the scene.

The author states in the preface that he had been long devoted to historical pursuits, and had written several works and tracts on various other branches of learning. His principal aim, he adds, in the present history, was to record the atrocious deeds of Ghulām Qādir, who, for trampling under foot the majesty of the descendants of Tīmūr, was doomed to eternal execration and infamy. After a eulogy on the reigning Navvāb of Oude, Sa'adat 'Alī Khān (A.H. 1212—1229), he dedicates to that prince's son, Muḥammad 'Alī Khān (who subsequently reigned under the name of Naṣir ud-Daulah, A.H. 1253—1258) this history of Shāh 'Ālam, which, for want of an appreciating patron, he had hitherto refrained from making public.

The work is stated to consist of an introduction (Muḥaddimah), three books (Daftar), and a conclusion; but the present copy contains only the Muḥaddimah and the first two Daftars.

Contents:—Muḥaddimah. Brief history of

the predecessors of Shāh 'Ālam, from Timūr to 'Ālamgīr II., fol. 3 *a*. The reign of the latter, including the early career of 'Alī Gauhar (afterwards Shāh 'Ālam), is recorded more fully, foll. 15 *b*—21 *a*.

Daftar I. 'Alī Gauhar crosses the Karam-nāsah, and proclaims himself emperor under the name of Shāh 'Ālam, fol. 21 *a*. Second year of the reign (beginning on the first day of Jumādā I., A.H. 1174), fol. 32 *b*. Third year, fol. 36 *a*. Fourth year, fol. 39 *a*. Fifth year, fol. 40 *b*. Sixth year, fol. 46 *b*. Seventh year, fol. 54 *b*. Eighth year, fol. 57 *a*. Ninth year, fol. 58 *a*. Tenth year, *ib*. Eleventh year, fol. 60 *a*. Twelfth year, fol. 62 *b*. Thirteenth year, fol. 65 *a*. Fourteenth year, fol. 72 *a*. Fifteenth year, fol. 77 *a*. Sixteenth year, fol. 82 *a*. Seventeenth year, *ib*. Eighteenth year, fol. 91 *a*. Nineteenth year, fol. 93 *b*. Twentieth year, fol. 98 *b*.

Daftar II. Twenty-first year, fol. 111 *a*. Twenty-second year, fol. 115 *a*. Twenty-third year, fol. 117 *b*. Twenty-fourth year, fol. 123 *b*. Twenty-fifth year, fol. 124 *a*. Twenty-sixth year, fol. 133 *b*. Twenty-seventh year, fol. 147 *a*. Twenty-eighth year, fol. 172 *a*. Twenty-ninth year, fol. 178 *b*. Thirtieth year, fol. 203 *a*. Events of A.H. 1203, and restoration of Shāh 'Ālam, fol. 220 *b*. Events of A.H. 1204, fol. 233 *a*. The two next following years, which are not distinguished by separate headings, begin as follows: A.H. 1205, fol. 239 *a*, A.H. 1206, fol. 244 *a*. The last chapter records the conquests of Navvāb 'Alī Bahādur in Bondelkhand, and his death.

In conclusion the author says that, as Shāh 'Ālam was still alive and on the throne, he could not bring his history to a close, but intended, should life be spared him, to devote a "fourth Daftar" to the continuation of his reign, and to the contemporary proceedings of the southern (Marattah) chiefs in Hindustan, and of the English rulers, espe-

cially to those of the Lord Marquis Wellesley, Governor General (A.H. 1212—1220).

A miscellaneous volume, Or. 1762, contains the preface and some extracts from what must be a later recension of the 'Ibrat Nāmah, foll. 629—644. There it is said that the second volume (Jild) ends with the death of Ghulām Kādir, and that the third comprises an account of the restoration of Shāh 'Ālam, of the accession of Akbar Shāh (A.H. 1221), and of the English rule. A history of Shāh 'Ālam entitled 'Ālam Ashūb, by Maulavi Khair ud-Dīn Muḥammad, is noticed among the MSS. of the Amīr of Tonk, Or. 1937, fol. 18. The Daftar III., the only portion described, comprises the years 11—20 of the reign; judging from the rubrics, it appears to be substantially identical with the corresponding portion of the 'Ibrat Nāmah. A table of contents of the second volume of the 'Ibrat Nāmah, with translated extracts, will be found in Add. 30,710, foll. 368—385.

On the first page of the present volume is written, in the hand of Sir H. Elliot, "Bought at Lucknow."

Or. 1931.

Foll. 228; 12 in. by 8½; 15 lines, 5½ in. long; written in Nestalik, about A.D. 1850.

The Muḥaddimah and first Daftar of the same work, corresponding to foll. 1—111 of the preceding MS.

The preface is slightly altered, and for the names of Sa'ādat 'Alī Khān and Muḥammad 'Alī Khān in the dedication is substituted that of the "Lord Marquis Mornington Wellesley," to whom the work was presented at the time of his arrival in the kingdom of Oude (January 1802, A.H. 1216).

Appended to the volume is a letter of Rajendralal Mittra, dated Calcutta, 27th May, 1851, announcing its dispatch to Sir H. Elliot.

Or. 1716.

Foll. 232; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Some detached sections of the preceding work, relating chiefly to the career of Mirzā Jahāndār Shāh, and to the proceedings of Ghulām Kādir and Sindhiyah.

Contents:—Arrival of Maḥbūb 'Alī Khān from Lucknow, A.H. 1190 (Or. 1932, foll. 115—117), fol. 71 *a*. Proceedings of Mirzā Jahāndār Shāh (Or. 1932, foll. 133—5, 144—5, 185—200), fol. 76 *b*. Events of A.H. 1202—1204 (Or. 1932, foll. 203—227, 240—1), fol. 135 *b*. An incident of the imperial Darbār, A.H. 1183 (Or. 1932, foll. 60—1), fol. 223 *b*. Reception of Shāh Ḥabīb by Sindhiyah (Or. 1932, foll. 161—3), fol. 227 *a*. Proceedings of Munir ud-Daulah in Ilāhābād (Or. 1932, fol. 64), fol. 229 *b*. The ordinances of Jahāngīr, fol. 230 *b*.

To the above the following chapters are prefixed:—1. A sketch of the Timurides of India, from Bābar to Shāh 'Ālam, with a chronological abstract of the reign of the latter from his accession to his death, A.H. 1221. 2. A circumstantial account of the affairs of Oude from the death of Shujā' ud-Daulah, A.H. 1188, to the assassination of Mukhtār ud-Daulah, on the 27th of Ṣafar, A.H. 1189, and the subsequent defeat and surrender of Maḥbūb 'Alī Khān, foll. 26 *a*—70 *b*.

Although these last sections are no part of the 'Ibrat Nāmāh, the references which they contain to the writer's connexion with Prince Jahāndār Shāh and with Mr. Anderson show that they are due to the same author.

Or. 1699.

Foll. 87; $7\frac{3}{4}$ in. by 6; 9 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated October, A.H. 1849.

مخزن الفتوح

Account of the operations of Lord Lake against the Marattas.

Author: Bhagwāndās Pandit, of Shīvpūr, بهکوانداس پندت شیوپوری

Beg. ثنای صنایع که ستایش شمع وجود را

After some eulogies in prose and verse on Shāh 'Ālam and Akbar II., the author states that he had written this work under the former, and completed it in the first year of the latter's reign, *i.e.* A.H. 1222, a date conveyed by the above title.

The narrative begins, fol. 7 *b*, with Lord Lake's advance upon Dehli, on the 7th of August 1833, and the flight of General Perron. It is brought down to the treaty concluded with Holkar (December 1805), and the subsequent return of Lord Lake to Calcutta.

At the end is a table of chapters in another handwriting, foll. 88—91.

LOCAL HISTORIES.

Sind.

Or. 1787.

Foll. 112; 11 in. by $6\frac{1}{2}$; 17 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 1248 (A.D. 1832).

چچ نامہ

The Chach Nāmāh, or legendary history of the conquest of Sind, an imperfect copy of which, Or. 1582, has been described p. 290 *b*.

The preface of the present MS., the first seven pages of which differ considerably from the corresponding portion of the former copy, begins thus: حمد و ستایش مر آن خدا را که ذکر کرام او خلاصه ایمان است

The author's name is written, fol. 8 *a*, 'Alī B. Ḥamid B. Abi Bakr Kūfi. The work ends with the last of the chapters translated in Elliot's History, vol. i. p. 211. It is designated in the translator's conclusion by the title of *منهاج الدين والملک*.

Foll. 107—112 contain a table of chapters.

Or. 1724.

Foll. 145; 12 in. by 8½; 17 lines, 5 in. long; written in Nestalik; dated June, A.D. 1849.

تاریخ سند

History of Sind by Muḥammad Ma'sūm. See p. 291 *a*.

A table of contents is prefixed, foll. 1—10.

Or. 1788.

Foll. 161; 9 in. by 7; 13 lines, 4¾ in. long; written in Shikastah-āmīz; dated July 1851.

Another copy of the same work, to which the following additional matter is appended: Decisions of Sayyid 'Aẓīm ud-Dīn of Pākpatan and 'Abd ul-Vāhid of Sīvistān respecting certain days devoted to religious observances, fol. 153 *b*. Account of the building of Sīvistān. Abstract of the history of Sind, brought down to the accession of Shāhẓamān Durrānī. Account of the Abbaside rulers of Sind, called Kalhūrah, from Mirān Mahdī, A.H. 919, to A.H. 1209, fol. 154 *a*. Notice on the saint Sayyid 'Uṣmān Ḥusainī, who died in Sīvistān A.H. 670, fol. 160 *b*.

Or. 1685.

Foll. 129; 12¾ in. by 8¾; 17 lines, 5¼ in. long; written in broad Nestalik, apparently in the 19th century.

تاریخ طاهري

A history of Tattah, by Ṭāhir Muḥammad Nusyānī. See p. 292 *b*.

The portion wanting in the previously described copy, Add. 23,888, occupies in this twenty-four pages, foll. 11 *b*—23 *b*.

Contents:—Preface, fol. 2 *b*. Destruction of Alor and Brahmanābād under Dalū Rāi (see Elliot's History of India, vol. i. p. 256), fol. 12 *a*. Ṭabaḳah I. The Sūmarah (*ib.* p. 260), fol. 14 *b*. Ṭabaḳah II. The Sammāh (*ib.* p. 266), fol. 22 *b*. Ṭabaḳah III. Mirzā Shāh Ḥusain, fol. 27 *b*. Ṭabaḳah IV. Mirzā 'Isā Tarkhān, fol. 42 *b*. Mirzā Muḥammad Bākī Tarkhān, fol. 51 *a*. Mirzā Pā'indah Muḥammad Tarkhān, fol. 71 *b*. Mirzā Ghāzī Beg, fol. 96 *a*.

Or. 1814.

Foll. 200; 12½ in. by 8½; 17 lines, 5¼ in. long; written in Nestalik; dated Jumāda II., A.H. 1265 (A.D. 1849).

I. Foll. 5—137. بیک لار نامہ

Life of Shāh Kāsim Khān B. Sayyid Kāsim Beglār, preceded by a sketch of the history of Sind.

Beg. حمد و سپاس ببقیاس ملک الناس را

Shāh Kāsim Khān, afterwards Khān Zamān, served with distinction under the Tarkhān rulers of Sind in the time of Akbar. The author, evidently one of his dependants, mentions on fol. 133 *a*, A.H. 1017 as the date of composition, and states that Shāh Kāsim had then reached his seventieth year. In the introduction, fol. 18 *b*, he speaks of Mirzā Ghāzī Beg, who had returned in the same year from the siege of Kāndahār, as still reigning. There are, however, some additions of later date; the last mentioned passage is immediately followed by a record of Ghāzī Beg's death, which happened on the

11th of Šafar, A.H. 1021, and notices of the children of Shāh Kāsim, which are found at the end, fol. 134 b, are brought down to dates as late as A.H. 1032 and 1033.

An account of the work, with extracts, will be found in Elliot's History, vol. i. pp. 289—299.

II. Foll. 139—200. ترخان نامه

History of the Arghūn and Tarkhān rulers of Sind, and of their Mongolian ancestors, with tables of their genealogy.

Author: Sayyid Jamāl B. Mir Jalāl ud-Dīn ul-Husainī ush-Shirāzī, سید جمال بن میر جلال الدین الحسینی الشیرازی

Beg. میسایس نیاز اساس بیرون از اندازہ فکر

The author says in the preface that Mirzā Muḥammad Šālih Tarkhān B. Mirzā 'Tsā Tarkhān, who had been raised by Shāhjahān to the rank of Amīr, and had succeeded his father (as Šūbahdār of Tattah in A.H. 1061; see fol. 200 a), anxious to make himself acquainted with the genealogy of his family, had desired to be supplied with an early record of his forefathers entitled Tarkhān Nāmāh. Having failed to discover that document, Sayyid Jamāl wrote under the same title the present work, compiled from some well-known historical works enumerated in the preface.

The date of composition, A.H. 1065, is incidentally given in the genealogical tables, fol. 147 a.

The contents have been fully described, and some extracts given, in Elliot's History, vol. i. pp. 300—326.

Or. 1976.

Foll. 62; 12 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$; 17 lines, 5 $\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Another copy of the Tarkhān Nāmāh. The author's name is written Sayyid Muḥammad B. Mir Jalāl ud-Dīn, etc., instead of Sayyid Jamāl.

Or. 1815.

Foll. 49; 11 $\frac{1}{2}$ in. by 7 $\frac{1}{4}$; 23 lines, 4 $\frac{3}{4}$ in. long; written in Nestalik, in the 19th century.

The same work.

Or. 1829.

Foll. 380; 11 $\frac{1}{4}$ in. by 8; 17 lines, 5 $\frac{1}{4}$ in. long; written in Nestalik, A.D. 1851.

تحفة الكرام

An historical work relating especially to Sind, by Mir 'Alī Shir Kānī. See p. 846 a.

The first volume, corresponding to foll. 1—185 of the previously described copy.

Or. 1830.

Foll. 445; 12 in. by 9; 17 lines, 5 in. long; written by different hands in Nestalik, in the 19th century.

The second volume of the above work (Add. 21,589, foll. 186—253).

Or. 1831.

Foll. 125; 12 in. by 8 $\frac{1}{2}$; 25 lines, 5 in. long; written in Nestalik; dated Zulhijjah, A.H. 1261 (A.D. 1845).

The third volume of the same work (Add. 21,589, foll. 254—338), with a table of contents at the beginning, foll. 2—4, and an alphabetical index in the Roman character at the end, foll. 126, 127.

Or. 1789.

Foll. 244; 8 $\frac{1}{2}$ in. by 6; 14 lines, 4 in. long; written in Nestalik; dated Zulka'dah, A.H. 1266 (A.D. 1850).

Another copy of the third volume.

Or. 1631.

Foll. 586; 10½ in. by 6; 15 lines, 3¼ in. long; written by different hands in Nestalik and Shikastah-āmiz, in the 19th century.

I. Foll. 2—409. *مرآت دولت عباسی*

A history of the Khāns of Bahāwalpūr, from their origin to A.H. 1224.

Author: Daulat Rāi, son of Lālah 'Izzat Rāi, *دولت رای ولد لاله عزت رای*

Beg. *سپاس بی قیاس مر ذاتی را که احدیت*

The author's father and uncle had been in the service of Muḥammad Mubārak Khān, Navvāb of Bahāwalpūr. Having been dispossessed by that prince's successor of his paternal estate, Daulat Rāi retired to Multan, where he carried on the present composition, and subsequently to Ḥaidarābād in Sind, where he entered the service of the Amīrs Karam 'Alī Khān and Murād 'Alī Khān. He died A.H. 1246 (see Morley's Catalogue, p. 90, where a full account of the Mir'āt i Daulat 'Abbāsī is given). Several passages of the present and the next work show, however, that Daulat Rāi was living at the court of Bahāwalpūr under Muḥammad Bahāwal Khān and his successor Ṣādiq Khān, and some verses of his composition recited by him there are quoted in the latter work, where he is designated as Lālah Daulat Rāi Kihī *کھی*.

The name of Daulat i 'Abbāsī, applied to the rulers of Bahāwalpūr in the above title, is founded upon their alleged descent from the Abbaside Khalīfs, set forth in this history. The Amīr Muḥammad Bahā ud-Dīn Khān, commonly called Bahāwal Khān, in whose reign the work was written, and whose history forms its principal subject, was born on the 27th of Ṣafar, A.H. 1166, succeeded his uncle Muḥammad Mubārak Khān on the first of Rabī' II., A.H. 1186, and died

on the first of Rajab, A.H. 1224 (see foll. 87, 118 and 408).

The work is divided, as stated in the preface, into a Tajallī, or introduction, and three chapters called Lam'ah, as follows:—Tajallī. Conquest of Sind under the Umayyades; the Abbasides down to the death of al-Musta'ṣim; flight of the Abbaside Sulṭān Aḥmad the elder (afterwards al-Mustansir Billah) to Egypt, and the expedition of his descendant, Sulṭān Aḥmad II., two centuries later, to Sind, fol. 5 *a*. Lam'ah I. History of Sulṭān Aḥmad II., and of the Khāns who succeeded him, down to the death of Muḥammad Mubārak Khān, fol. 13 *b*. Lam'ah II. History of Muḥammad Bahā ud-Dīn Khān, from his accession in A.H. 1186 to A.H. 1222, fol. 117 *b*. Lam'ah III. Continuation of his reign.

In the body of the work, however, the last two sections are merged into one, concluding with the death of the Khān in A.H. 1224. The authorities consulted for the introduction are the Rauzat uṣ-Ṣafā, Muntakhab ut-Tavārikh, Nādir-Nāmah, a history of Sind and Gujrāt, and the third Kism of the Rauzat ul-Aḥbāb. In Lam'ah I. the author relied principally on information supplied by Chākar Khān, and in the succeeding chapters he related only such facts as had been ascertained by him from trustworthy witnesses, or had come under his own observation.

At the end of Lam'ah I. Daulat Rāi states that he had finished that section in Bahāwalpūr on the 5th of Jumāda II., A.H. 1224, a date expressed, he observes, by the numerical value of the title, while we learn from the concluding lines of the work that it was completed in the month of Ṣafar, A.H. 1227.

The Mirāt i Daulat i 'Abbāsī was lithographed in Dehli, 1850. That edition, which differs materially by omissions and additions from the present text, is evidently derived from a single copy, the defects of which, such as the omission of headings, and even

in one instance, pp. 6 and 7, the accidental transposition of folios, have been faithfully reproduced.

The "History of Bahawalpur," by Shahamet Ali, London, 1848, which contains in a condensed form, but with considerable divergencies, the substance of the present work, is apparently derived from another source.

II. Foll. 410—586. اقبال نامہ سعادت آیات

History of the reign of Muḥammad 'Abd Ullah Khān 'Abbāsī, afterwards called Muḥammad Ṣādiq Khān, son and successor of Muḥammad Bahawal Khān, from his accession on the 3rd of Rajab, A.H. 1224, to his death on the 9th of Ramazān, A.H. 1241.^a

Author: Muḥammad A'zam Asadī ul-Hāshimī ul-Fārūqī ul-Bahāwalpūrī, son of Maulavi Muḥammad Ṣāliḥ, محمد اعظم اسدي الهاشمي

الفاروقی البهاولپوری ولد مولوی محمد صالح

Beg. زیب فہرست نسخہ مفاخر و معالی

The author states in the introduction that he had been designated by the reigning prince, Ṣādiq Khān, for the composition of this chronicle, and that he had been directed to embody in the same a record of the first two years of the reign left in an unfinished state by Lālah Daulat Rāi. In his account of the second year of the reign, A.H. 1225-6, fol. 493 *a*, Muḥammad A'zam relates how he was sent by the Khān on a mission to the Tālpūr Amirs, who were then threatening the Bahāwalpur territory, and subsequently to Multān.

The history, which for the first four or five years of the reign is very full and circumstantial, becomes extremely brief for the latter portion, A.H. 1230—1241, foll. 569—586.

^a See Shahamet Ali, History of Bahawalpur, pp. 150—178; D'Cruz, Political Relations, pp. 92—96, and Mallison, Native States, pp. 347—351.

Panjāb.

Or. 1780.

Foll. 74; 9 in. by 5 $\frac{3}{4}$; 9 lines, 3 $\frac{1}{8}$ in. long; written in large Nestalik, with 'Unvān and ruled margins, in the 19th century.

History of the events which took place in Lahore, from the death of Ranjit Singh, A.H. 1255, to the assassination of Sher Singh, the restoration of order by Rājah Hirā Singh, and the proclamation of Dhalip Singh as Mahārajah (A.H. 1259).^a

Author: Muḥammad Naqī Pashāwarī B. محمد نقی پشاوری ابن ملا خواجہ بخش

Beg. بر ہوشمندان خبیر و اکاء دلائل روشن ضمیر

The author states in the preface that, having proceeded to Lahore, the native place of his forefathers, he had been an ocular witness of the events of that troubled period, and that he had composed this record at the request of the Bakhshī Bhagatrām. The work, which is written in a diffuse and stilted style, is dedicated to Hirā Singh, to whose service the author appears to have been attached.

Nine rather coarse miniatures represent some of the scenes described.

Or. 1693.

Foll. 91; 7 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 11 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik; dated March 1851.

رسالہ صاحب نہا

History of the Panjab from the earliest times to A.H. 1262.

^a A.D. 1839—1843; see "History of the Panjab," London, 1846, vol. ii. pp. 200—235; J. D. Cunningham, "History of the Sikhs," pp. 237—271; "Recent History of the Panjab," Calcutta Review, vol. i. pp. 476—507, and Griffin, Panjab Chiefs, pp. 24—26.

Author: Ganesh Dās, Kānūngo of Gujrāt,
گنیش داس قانونگوی گجرات

Beg. حمد خداوندی راست که آدم اکرم را از کتم عدم

The author says in his preface that, having come to Lahore to make a report to the Governor of the Panjāb, he could think of no more worthy offering to lay before him than the present history, which he compiled with great dispatch on that occasion. It was completed, as stated at the end, in the month of Kātik (October), Samvat 1904, A.H. 1262 (read 1263), A.D. 1847. The last date is fixed by the chronogram *چراغ پنجابی روشنی داد*.

Contents:—The Hindu Rājahs, beginning with Rājah Lav, son of Rām Chand, who built the city of Lavpūr, afterwards Lahore, fol. 4 *a*. Muslim rulers, from Nāṣir ud-Dīn Subuktigīn, who invaded the Panjāb A.H. 367, to 'Ālamgīr II., fol. 11 *b*. The Durrānī sovereigns, from the capture of Lahore by Aḥmad Shāh, A.H. 1166, to their expulsion by the Sikhs, fol. 23 *b*. The Sikhs, from their origin to the English settlement in March, A.D. 1846, Rabi' II., A.H. 1262.

In the subscription the author is called Lālā Ganesh Dās, and the work *Tārīkh i Panjāb*. To the same writer a history of Jamūn is due; see p. 955 *a*.

Or. 1623.

Foll. 649; 13¼ in. by 8; 22 lines, 4½ in. long; written in Nestalik; dated A.D. 1848.

تاریخ پنجاب

History of the Panjāb from the earliest times to A.D. 1840.

Author: Ghulām Muḥyi ud-Dīn, surnamed Būti Shāh, Lodhiyānī 'Alavī Kādīrī, غلام محیی الدین الملقب به بوتی شاه لودھیانی علوی قادری

Beg. حمد نبیود وثنای بی منتهای مراحدیرا

VOL. III.

The author takes credit in the preface for being the first to write a history of the Panjāb. The date of composition is to be found in the title *تاریخ پنجاب* by the process, explained in a versified chronogram, of eliminating from it all the units, with the exception of the two *ب*; which gives A.H. 1264.

The work is stated to consist of a Muḥaddimah, five books (Daftar), and a Khātimah. The contents are as follows:—Muḥaddimah. Geographical description of the Panjāb, fol. 3 *a*. Daftar I. Hindū Rājahs from Sadūman to Pithaurā, fol. 52 *b*. Daftar II. Muslim Sultans, from Maḥmūd Ghaznavī to the Timurides, fol. 86 *b*. (This chapter concludes with the expulsion of Aḥmad Shāh Abdālī by the Sikhs, and his death, A.H. 1183). Daftar III. Gurus of the Sikhs, from Nānak to Gobind, and their descendants, fol. 248 *b*. Daftar IV. Sikh Sardars and Rājahs, who rose during the decline of the empire of Dehli, fol. 286 *a*. Daftar V. History of Ranjīt Singh, from his rise to his death, A.D. 1839, fol. 365 *a*. Account of the Rājahs of the mountainous districts, *کوهستان*, as Kāngrah, Jamūn, etc., fol. 535 *a*. History of the successive British conquests down to A.D. 1840, fol. 551 *a*.

At the end of the last two sections, which probably represent the Khātimah mentioned in the preface, is a note written by the author in Jumāda II., A.H. 1264, and stating that the present copy had been corrected by himself.

The following authorities are quoted: for Daftar I., the Bhāgavata, Mahābhārata, and Padma-purāna; for Daftar II., besides Ḥabīb us-Siyar and some other well-known works, a *Tārīkh i Hind* by Miḡān Aḥmad Shāh Patālī; for Daftar III., the last named work, the Janam Sākhī in Gurmuk'hī (see p. 293 *a*), and a Persian work by Munshī Sūhan La'l.

The last mentioned work is noticed under

the title of تاريخ مهاراجه رنجيت سنگه in Mr. Morley's Catalogue, p. 90, and is described by Sir C. Wade as "a true and faithful narrative of Runjeet Singh's eventful life." The author filled for many years the office of Court historian to Ranjit Singh.

The latter part of the volume contains the following detached notices:—1. Account of the origin of some towns of the Panjāb, viz. Rūpar, Bahlolpūr, Māchhūvārah, Lodiyanah, Thārah, Jagrānū, Kotrāi, Kotlah, and Sunām, in Hindustani, fol. 561 *a*. 2. A journal of daily occurrences at the Court of Ranjit Singh, without date; Persian, fol. 603 *a*. 3. Notices on Nūrmaḥal, Sayyid Asad, Rājūwānah and Nangal, Lahnā Singh, Amar Singh, Dharm-dās, Sudh Singh, the Naranjis of Jandiyālah, and the Bhatrūgi Sikhs; Persian, fol. 638 *a*.

Or. 1872.

Foll. 28; 8¼ in. by 5; 15 lines, 3¼ in. long; written in Nestalik, with ruled margins, apparently in the 18th century.

Legendary history of Parsarūr and Siyāl-kot, in the Rīchnah Du'āb of the Panjāb.

Author: Muḥammad Muḥim B. Shaikh
محمد مقیم بن شیخ رحمت الله

Beg. الحمد لله الذى مالک المالك موجودا ابدا

The author, who names as his dwelling-place Sathrādah Bajvah, in the Parganah of Parsarūr, ساکن موضع ستراده باجوه من اعمال, says in the preface that he had long been desirous to know the origin of many ruins and ancient mounds which he had observed in that neighbourhood, as well as the circumstances of the martyrdom of Sayyid 'Alā'l-Ḥaḳḳ سید علی الحق, whose tomb attracted pilgrims to Siyāl-kot. He had at last obtained the desired information from a Fakir named Shaikh Jamāl ud-Dīn, then one hundred and forty years of age, whom

he met at Lahore in the fourth year of the reign of Aurangzib (A.H. 1071-2).

Sayyid 'Alā'l-Ḥaḳḳ B. Sayyid Ḥasan Makki, whose history occupies the first part of the volume, foll. 3—14, was a brother of Sayyid Khizr Khān, a favourite Amir of Firūz Shāh. Having been sent by that sovereign to attack the fortress of Kāngrah, he was slain in battle by the infidels A.H. 757.

The latter portion of the work deals with the floods and the wars which at various times, from that period to the reign of Sultan Bahlūl, had laid waste that part of the Panjāb.

Or. 1919.

Foll. 137; 8 in. by 5; 11 lines, 3 in. long; written in cursive Nestalik, about A.D. 1850.

رحیم نامہ

A history of the fortress of Rohtās in the Panjāb, and of the tribe of the Gākhars.

Author: Raḥīm 'Alī Khān, son of Ḥafiz ud-Dīn Khān, commonly called Nūkpāl,

رحیم علی خان ولد حفیظ الدین خان عرف نوکبال

Beg. ایزد و سپاس خدا تعالی جل جلاله کہ افریدگار

The author, who describes himself as an inhabitant of the borough of Domeliyān in the Parganah of Rohtās, and as belonging to the tribe of the Kayāni Gākhars, states that he wrote the present work in A.H. 1256, corresponding to Samvat 1896.

Contents:—Topography of the district of Rohtās, fol. 8 *a*. History of the fortress of Rohtās from its erection by Sāhū Sultāni, under Shīr Khān Lodi,* A.H. 943—948, to the death of Ranjit Singh (A.H. 1255), fol. 25 *a*. History of the Gākhars from the period of the Kayānis to the time of com-

* See Tārīkh i Shīr Shāhī, Elliot's History, vol. iv. p. 419.

position, fol. 66 *a*. Miscellaneous historical notices, fol. 93 *b*.

For an account of the Gakhars or Ghakkars see L. H. Griffin, *Panjab Chiefs*, pp. 574—581. Sir H. Elliot has written on the first page: "On the Gukhurs, copied from a work in possession of Bowring." The MS. is badly written and extremely incorrect.

Or. 1634.

Foll. 313; 7½ in. by 4½; 11 lines, 2⅜ in. long; written in Nestalik, about A.D. 1848.

راج درشنی

History of the Rājahs of Jamūn (Thorn-ton's Jamu), from the earliest times to A.D. 1847.

Author: Ganeshdās, called Badhrah, گنیش داس عرف بدھره

Beg. بعد حمد بادشاہی کہ تواریخ اورا نہ ابتدا

The author, who has been already mentioned, p. 953 *a*, derived his surname Badhrah, from his ancestor Kakā Mal Badhrah, a descendant of the Rājahs of Ajmir, who held, about A.H. 894, the office of Mahtah, or governor, of Siyālkot and Bahlolpūr (see foll. 182—4). He states in the preface that he was filling the post of Kānūngo in the Chaklah of Gujrāt, when Mahārājah Gulāb Singh took him in his train to Jamūn, and appointed him to the Daftar of that province.

After looking in vain for a history of the Rājahs of Jamūn, he decided to write one himself, and began collecting materials for that purpose. These he found in local traditions preserved by native bards and Brahmans, in the personal recollections of old people, in notices scattered in historical works, and in lists of kings preserved by Pandit Rāmkishan and others. He completed his

work in the month of Bhādon of the year 4948 of the Kaliyug, Samvat 1904, A.D. 1847, A.H. 1263.

The series of the Rājahs of Jamūn, whose origin is traced to the Sūraj- or Raghu-Bansī line, begins with Rājah Agnikar Dev, fol. 8 *b*, who is said to have reigned 900, or, according to others, 1919, years before the war of the Pandavas. The following are the names of the Rājahs to whom dates are assigned, with those of the Muslim sovereigns whose reigns are recorded:—Bhoj Dev, contemporary with Maḥmūd Ghaznavī, fol. 114 *a*. Mas'ūd B. Maḥmūd Ghaznavī, fol. 120 *b*. Baj Dev, A.H. 583, fol. 140 *a*. Bāl Dev, contemporary with Tīmūr, A.H. 763, fol. 150 *a*. Jamir Dev, an ally of 'Alī Shāh of Kashmīr, A.H. 827, fol. 155 *b*. Bhīm Dev, A.H. 831, fol. 159 *b*. Biram Dev, A.H. 844—905, fol. 179 *a*. Ghūkar Dev, A.H. 905, fol. 185 *a*. Akbar, fol. 194 *a*. Jahāngīr, fol. 200 *a*. Har Dev, A.H. 1067—1100, fol. 201 *a*. Kajā Singh, A.H. 1100, fol. 203 *a*. Dharb Dev, A.H. 1118, fol. 204 *a*. Ranjit Dev, contemporary with Aḥmad Shāh Durrānī, Samvat 1781—1838, fol. 212 *b*. Brajrāj Dev, and invasion of the Sikhs, Samvat 1839—1843, fol. 244 *a*. Supūran Dev, the infant son of the preceding, placed on the throne by Motā Singh, Samvat 1844, fol. 256 *a*. Jit Singh, Samvat 1855, fol. 259 *b*. Gulāb Singh, appointed Rājah of Jamūn by Ranjit Singh, Samvat 1878, fol. 275 *b*. Gulāb Singh put in possession of Kashmīr by the English Government, Samvat 1902, A.D. 1846, fol. 308 *b*.

Kashmīr.

Or. 1799.

Foll. 260; 9 in. by 5¾; 15 lines, 3 in. long; written in Nestalik; dated Jumāda II., A.H. 1264 (A.D. 1848).

History of Kashmīr.

Beg. حمد آن مبدعی که عالم جود
بست کردش چنانکه بود کشود

Although written as a continuous text, this volume is made up of portions of two distinct works. The first part, foll. 10 *b*—78 *b*, which relates to the Hindu period, is taken from the history of Haidar Malik (see p. 297 *b*), and corresponds to foll. 3 *b*—98 *a* of Add. 8906. The latter part, comprising the Muḥammadan period, foll. 78 *b*—254 *a*, is from the Bahāristān i Shāhī (see p. 297 *a*), and corresponds to foll. 9 *a*—180 *a* of Add. 16,706.

There are, besides, an introduction and an appendix which do not belong to either of the above works. The introduction, foll. 2 *b*—10 *b*, treats of the pre-adamitic periods of the world, of the lake which once filled the vale of Kashmīr and was drained, in obedience to Solomon's commands, by the demon Kash and his daughter Mīr, of the subsequent period, in which the valley was inhabited by men in summer and by Divs in winter, and lastly of the numerous idol temples erected by the latter. The appendix, foll. 254 *a*—259 *b*, relates to some remarkable localities in the valley of Kashmīr.

With regard to the Bahāristān i Shāhī, although it is brought down to A.H. 1023, a passage which occurs on fol. 79 *b* of the present MS., and on fol. 10 *a* of the older copy, Add. 16,706, shows that it was written, in part at least, at an earlier period; for the author remarks, in reference to the events of A.H. 724, that 270 years had elapsed from that period to the "present time." This would fix the date of composition at A.H. 994.

Or. 1632.

Foll. 311; 9 in. by 5 $\frac{3}{4}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century.

واقعات کشمیر

History of Kashmīr by Muḥammad A'zam.
See p. 300 *a*.

This volume contains a large number of coloured drawings of rather coarse execution, representing shrines and tombs.

Or. 1798.

Foll. 209; 10 $\frac{3}{4}$ in. by 6; 16 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

The same work.

Or. 1977.

Foll. 91; 11 in. by 7 $\frac{1}{4}$; 15 lines, about 4 in. long; written by different hands, about A.D. 1850.

Extracts from the following works:—

I. Foll. 2—39. گوهر عالم تحفة للشاه عالم

A history of Kashmīr, from the earliest times to the close of the 12th century of the Hijrah.

Author: Abā Rafī' Abil-Kāsim Muḥammad Aslam Mun'imī, son of Muḥammad A'zam Kūl surnamed Mustaghni, ابا رفیع ابی القاسم محمد اسلم المتخلص بمنعی ولد محمد اعظم کول المسمی بمستغنی

Beg. فاتحه عنوان تواریخ ابداع واختراع

It is, according to the preface, an abridgment of the Vākī'āt i Kashmīr (the preceding work), the author of which is here called Khwājah Muḥammad A'zam Dedah Marū 'Allāmah Kashmīrī, a panegyrist of the king Zain ul-'Ābidīn. The latter work, a copy of which the author obtained in Etawah, is a Persian translation of the Nūr Nāmah, a record of the life of Shaikh Nūr ud-Din Vali

Rīshī, originally written in the Kashmīrian language by his disciples.

The author says that he had added to the original history, composed A.H. 1160, a continuation comprising the thirty or forty years elapsed since that date. This would bring down the date of the present work to about A.H. 1200. It is dedicated to Shāh 'Alam, and divided into a Muḳaddimah, five Ṭabaḳahs, and a Khātimah.

The preface is given entire. The extracts come down to the reign of Bahādur Shāh, which belongs to the fourth Ṭabaḳah, and it is stated in a note at the beginning that the original MS. was imperfect.

II. Foll. 41—73. Vāḳi'at i Kashmīr, with a full table of contents; see p. 300 *a*.

III. Foll. 74—80. Tārīkh i Kashmīr, by Narāyan Kūl; see p. 298 *b*.

IV. Foll. 81—91. History of the Ḳuṭub-shāhīs; see p. 320 *b*, Add. 6542, 1.

Or. 1633.

Foll. 123; 10½ in. by 6½; 13 lines, 4 in. long; written in fair Nestalik, about A.H. 1263 (A.D. 1847).

لب التواريخ

A history of Kashmīr from the earliest times to A.H. 1262.

Beg. بعد از حمد و سپاس بقیاس مرآة دیدگار
جن و ناس

The author, whose name does not appear, states in a short preamble that he had compiled this work from the most approved histories, ancient and modern, adding a record of his own time.

The Lubb ut-Tavārikh consists of two parts of nearly equal size, the second of which is called جلد دوم.

The first, or historical part, comprises the following periods:—Hindu Rājahs, fol. 7 *a*. Muslim Sultans, fol. 21 *a*. Chaks, fol. 27 *b*. Chaghata'is or Timurides, fol. 30 *a*. The Afghan kings or Durrānis, from A.H. 1166 to 1234, fol. 60 *a*. The Sings سنگان, or Sikhs, from A.H. 1234 to 1262.

The last section concludes with the death of the governor Ghulām Muhyi ud-Din in Rabi' I., A.H. 1262, the accession of Mahārāj Gulāb Singh under English protectorate in the month of Ṣafar of the same year, and the installation as governor of Shaikh Imām ud-Din, who is stated to have proceeded, seven months later, in Zulḳa'dah A.H. 1262, to Rājūr to meet Colonel Lawrence, Governor of the North Western Provinces.

The second part, which begins on fol. 68 *b*, and is divided into numerous chapters (Faṣl), contains a detailed account of the geography, administration, revenue, produce, and curiosities of Kashmīr and the neighbouring districts.

Or. 1905.

Foll. 15; 9½ in. by 6; 15 lines, 4½ in. long; written in Shikastah, in the 19th century.

An account of the Rājahs of Sirmūr, with the following heading: کتاب کیفیت سرمور از
ابتدای راجی بخاندان مهاراجه فتح پرکاس بهادر

Sirmūr (Thornton's Sirmour), also called, from the name of its chief town, Nāhan, is a native hill state situated on the upper course of the Jumna, and included among the Cis-Satlaj states. See Griffin's *Rajas of the Punjab*, pp. 156, 409.

It is said to have been governed from time immemorial by Rājputs of the Sūrajbansī race. Under Badan Singh, the first mentioned by name, who became Rājah in Samvat 929, the country was laid waste by a flood. About Samvat 1123, Bali Parkās, of

the Jassalmīr family, ascended the throne. From that time the succession is traced uninterruptedly down to Samvat 1872, A.D. 1815, when, after the expulsion of the Gorkhas, Faṭh Singh was invested with the Rājaship under the title of Mahārājah Faṭh Parkās Bahādur.

A sketch of the history of Sirmūr has been given by Francis Hamilton in his Account of Nepal, pp. 302—306. Compare D'Cruz, "Political relations with native states," p. 140.

Rājputs

Or. 1846.

Foll. 301; 6 in. by $3\frac{1}{2}$; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

تذکرة الامراء

Notices on the princely houses of Rājputāna and the Panjāb, by Colonel James Skinner. See p. 302 *a*.

Bharatpūr.

Or. 1862.

Foll. 37; 8 in. by $5\frac{1}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Shikastah, in the 19th century.

History of Bharatpūr from A.D. 1805 to 1827.

Beg. از اینجا که بمیامن اقدس ذات ستوده صفات

This anonymous work is professedly written in continuation of the history of Dhūnkāl Singh (see p. 305 *a*), which the author designates by the title of Jang Nāmah i Bharatpūr, and on which he bestows great praise. He takes up the narrative at the time of Lord Lake's departure from Bharatpūr, and the subsequent death of Rājah Ranjit Singh, and concludes with a circumstantial account of the siege of Bharatpūr by Lord Combermere, and of the installation of the young

Rājah Balwant Singh on the throne of his forefathers in January 1827.

See Wilson, Mill's History, vol. ix. p. 203, Thornton, History of the British Empire in India, vol. v. pp. 119—162, J. Sutherland, Relations with Native States, pp. 114—124, and Malleson, Native States, pp. 97—105.

Agra.

Or. 2030.

Foll. 81; $6\frac{3}{4}$ in. by $4\frac{1}{4}$; 12 lines, $2\frac{5}{8}$ in. long; written in cursive Nestalik, in the 19th century.

I. Foll. 1—30. An historical and topographical account of Agra, with the heading
احوال شهر اکبرآباد

Author: Mānik Chand, مانک چند.

Beg. حمد خالقی که در کاشانه دماغ انسان

The work was called forth by an advertisement published by Mr. James Stephen Lushington, and especially addressed to the students of the Government College, Agra, the author being one of their number.

Mr. Lushington resided in Agra as acting Collector and Magistrate in 1825 and 1826.

After a few lines on the origin of Agra, called in the Hindu period Jam Parast, the author gives a sketch of its history under the Muḥammadan rule, especially from Akbar's time to the English conquest, fol. 2 *b*, and concludes with an account of its principal buildings, fol. 17 *b*.

II. Foll. 32—81. A notice of the Taj Maḥall and other buildings in Agra. The contents are nearly identical with those of the MS. described p. 430 *a*.

A portion of this notice, translated by Col. R. P. Anderson, has been published in the Calcutta Review, vol. 57, pp. 233—237. A similar work is described among the Tonk MSS., Or. 1937, fol. 12, under the title of معروف الهند.

Kol.

Or. 1985.

Foll. 26; 8 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Shikastah, about A.D. 1850.

Extracts from مجموعہ فیض و گل بخیزان, an historical account of Kol (Thornton's Coel, a town of the Zila' of 'Aligarh, Sūbah of Dehli), and some neighbouring places.

Author: Sundar Lāl, son of Naubat Lāl,
سندر لال ولد نوبت لال

Beg. بر ضمیر منیر بیدار بختان صبح نفس

The author describes himself as a Kāyath of the Māthar tribe, dwelling in Kol and acting as Munshī to the Daftar i Khālīshah. The work was written A.H. 1241, a date fixed by the chronogram گلستانِ بخیزان. It consists of four chapters, the first three of which treat of the foundation of Dehli, the history of Kol, of Mathurā and Bindrāban. The fourth contains some legends افسانہ handed down by oral tradition.

At the end is a table of contents, in which the work is designated by the title گل بخیزان, and the original MS. is stated to consist of 400 pages.

Rohillas.

Or. 1802.

Foll. 274; $7\frac{3}{4}$ in. by 5; 9 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik, in the 19th century.

تاریخ فیض بخش

A history of the Rohillas, by Shiv Parshād. See p. 306 *b*.

Besides the additional chapters noticed under Add. 8988, p. 307 *b*, this copy contains a further continuation, consisting of the following three chapters:—Murder of Mukhtār ud-Daulah, 27 Šafar, A.H. 1190, fol. 266 *b*. Flight of Sa'adat 'Alī to Agra,

same date, fol. 269 *a*. Arrival of Muḥammad Ṭīch Khān at the court of Aṣaf ud-Daulah, 20 Rabī' II., A.H. 1190, and his appointment as minister, fol. 271 *b*.

Foll. 1—9 contain a full table of contents.

For a full account of the Rohillas of Katehr from their origin to the latest times see the Calcutta Review, vol. 61, pp. 201—225.

Or. 1718.

Foll. 233; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in cursive Nestalik; dated November, A.D. 1852.

History of Farrukhābād (Thornton's Farruckabad) and of its Bangash rulers.

Author: Sayyid Muḥammad Valī Ullah B. Sayyid Aḥmad 'Alī Farrukhābādī, سید محمد ولی الله بن سید احمد علی فرخ آبادی

Beg. ای نام تو تاج فرق آغاز وز نام تو نامها سرفراز

The author gives a sketch of his life at the end of the present work. He was born in Sāndī, district of Khairābād, A.H. 1165, came in his ninth year with his father to Farrukhābād, where he went through a course of studies, and where, after a journey to the Deccan and six years spent in the holy cities, he settled again in A.H. 1196, devoting his time to religious teaching and literary composition. He was near eighty when he wrote the present history, in which the latest date mentioned is A.H. 1243 (see fol. 111 *a*).

Although the main object of the work is to record the deeds of Muḥammad Khān Bangash, the founder of Farrukhābād, and those of his successors in that state, the author does not confine himself to that subject, but gives, in the course of his narrative, copious details on contemporary events in Indian history, and biographical notices of all the principal actors who appeared on the scene from the reign of Muḥammad Shāh to his own time.

The work is divided into two parts (*Ḳism*) subdivided into chapters (*Maḳālahs*).

Contents:—Introduction treating of the foundation of Farrukhābād in A.H. 1126, of the origin of the Afghans and their various tribes, especially that of the Bangash, fol. 3 *a*.

Ḳism I., containing the following six *Maḳālahs*: 1. Life of Muḥammad Khān Bahādur Ghazanfar Jang Bangash, who died A.H. 1156, with notices on contemporary Amirs, fol. 10 *b*. 2. Life of Muḥammad Ḳā'im Khān Ḳā'im Jang, son of the preceding, who died A.H. 1161, fol. 43 *a*. 3. Life of Muḥammad Aḥmad Khān Ghālib Jang, brother of the above, who died A.H. 1185, with notices on contemporary Amirs, fol. 45 *b*. 4. Life of Dilir Himmat Khān Muẓaffar Jang, son of the preceding, who died A.H. 1201, fol. 80 *a*. 5. Life of Imdād Ḥusain Khān Nāṣir Jang, son of the above, who died A.H. 1228, fol. 95 *a*. 6. Life of Khādim Ḥusain Khān Shaukat Jang, son of the preceding, who died A.H. 1238, and of his son Tajammul Ḥusain Khān, born A.H. 1237, fol. 101 *a*.

Ḳism II., containing notices of the celebrated men who visited Farrukhābād or dwelt there, in the following five *Maḳālahs*: 1. Kings and Amirs, fol. 111 *a*. 2. Shaikhs and Faḳirs, fol. 138 *a*. 3. 'Ulamā and physicians, fol. 160 *b*. 4. Poets and calligraphers, in alphabetical order, fol. 185 *a*. 5. Life of the author, fol. 228 *a*.

A notice on Muḥammad Khān Bangash, and his sons Ḳā'im Khān and Aḥmad Khān, will be found in the *Maāṣir ul-Umarā*, Add. 6568, fol. 554. An account of Ra'is Imdād Ḥusain and his successors has been given by D'Cruz, "Political relations," p. 89. Compare C. Hamilton's *Rohilla Afghans*, p. 95 seqq. A poetical account of the career of Aḥmad Khān, Or. 2275, will be described further on.

Or. 1855.

Foll. 18; 8 in. by 5; 13 lines, 3½ in. long; written in Nestalik, with 'Unvān and ruled margins; dated A.H. 1268 (A.D. 1852).

An account of the capture of the fortress of Etāvah by the Rohilla chief Sharaf ud-Daulah Zābiṭah Khān, on the 29th of Ramazān, A.H. 1187.

Beg. ای خوشا دلچسب مضمونی که از تسوید آن

This account, written in a turgid and redundant style, is due to a dependant of Zābiṭah Khān, whose name does not appear in the text, but who in the subscription is called Munshī Lachhmī Narāyan.

Oude.

Or. 1707.

Foll. 108; 8 in. by 5½; 14 lines, 3 in. long; written in Nestalik, about A.D. 1850.

اوصاف الأصاف

A history of the Oude dynasty, from its origin to A.H. 1198.

Author: Munshī In'am 'Alī B. Muḥammad Khūram Shāh Munshī, منشی انعام علی بن محمد خورم شاه منشی

Beg. ای نکته تر ساختنی صفی و منصف

The author states in the preface that, in early youth, owing to the patronage of Asad ud-Daulah Nāṣir ud-Dīn Ḥaidar Khān, he had entered the service of Abul-Manṣūr Khān, under whom he spent ten years in the capital, and that, after remaining for twelve other years in the employ of Shuja' ud-Daulah, he had retired to his native place, Bijnūr.

The work is divided into the following five *Rukns*: 1. History of Burhān ul-Mulk Sayyid Sa'adat Khān, fol. 11 *b*. 2. Abul Man-

şūr Khān Şafdar Jang, fol. 38 *a*. 3. Shujā' ud-Daulah, fol. 77 *a*. 4. Āsaf ud-Daulah, from his accession to A.H. 1198, fol. 92 *b*. 5. Prince Vazīr 'Alī Khān, fol. 107 *b*. The last section, which breaks off after a few lines, relates to the supposed son of Āsaf ud-Daulah, who ascended the throne on the latter's death, A.H. 1212, but was deposed a few months later.

The author's original draft, written in A.H. 1199, from which the present copy was taken, is stated to comprise five parts called Nuskah, the first of which is the present history. The remaining four parts are said to contain letters, anecdotes, Ghazals and Kit'ahs, and lastly Rekhtah poems.

The Auşaf ul-Āsaf is quoted by Francklin among his authorities for the "History of Shah Aulam," p. 198.

Or. 1812.

Foll. 207; 14 in. by $8\frac{1}{2}$; 15 lines, $4\frac{3}{4}$ in. long; written in Shikastah-āmīz, with 'Unvān and ruled margins, in the 19th century.

عماد السعادت

A history of the Oude dynasty brought down to A.H. 1216, by Ghulam 'Alī. See p. 308 *a*.

Or. 2021.

Foll. 16; $9\frac{3}{4}$ in. by 6; 13 lines, $4\frac{1}{8}$ in. long; written in Nestalik, with 'Unvān and ruled margins, in the 19th century.

لطائف السعادت

Witty sayings of the Navvāb of Oude, Sa'adat 'Alī Khān (A.H. 1212—1229), collected by Sayyid Inshā Allah B. Mīr Māshā Allāh Jafarī ul Husainī un-Najafī, سيد انشاء

الله ابن مير ماشا الله جعفري الحسيني الخففي

Beg. محمديت بيرون از احاطه قياس شايسته لطيفي
The collector describes himself as a Murīd,

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or disciple, of His Highness. A table of the Laṭīfahs, fifty-three in number, is prefixed.

Or. 1781.

Foll. 64; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in fair Nestalik; dated Muḥarram, A.H. 1266 (A.D. 1849).

وقایع دلیذیر

A history of Pādishāh Begam, wife of Ghāzi ud-Dīn Ḥaidar, afterwards Shāhzaman, king of Oude.

Author: 'Abd ul-Aḥad B. Maulavī Muḥammad Fā'ik, عبد الاحد بن مولوی محمد فائق

Beg. ایداری سیوف بارقهء السنهء کشور کشایان معانی

The author, who had been, as he states, twelve years in the Company's service, wrote this work at the request of Lieut. John Doeswell Shakespeare, second assistant of Col. John Lowe (the English resident in Lucknow). The date of composition, A.H. 1250, is expressed, as he remarks, by the above title combined with his own name, عبد الاحد.

Pādishāh Begam, daughter of the astrologer Mubashshir Khān, was married in Benares, A.H. 1209, to Ghāzi ud-Dīn Ḥaidar, afterwards Shāhzaman. This strong-willed and ambitious princess, who kept her weak husband in awe, played a conspicuous part in the intrigues of which the court of Oude was the theatre. After the death of her husband's son and successor, Sulaimān Jāh, A.H. 1253, she endeavoured to place upon the throne a pretended son of the latter, Muḥammad Mahdī Farīdūn Bakht, commonly called Munā-Jān, but was foiled in the attempt by the prompt action of Col. Lowe, who placed both the Begam and the pretender in confinement at Cawnpore. This event forms the conclusion of the present narrative, which is virtually, for the period to which it relates, a circumstantial history of the court of Oude.

Or. 1876.

Foll. 319; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 11 lines, $3\frac{1}{4}$ in. long; written in neat Nestalik on tinted paper, with 'Unvān and ruled margins; dated Lucknow, Ramāzān, A.H. 1265 (A.D. 1849).

سلطان التواريخ

A detailed history of the Oude dynasty, from its origin to the death of Muḥammad 'Alī Shāh, A.H. 1258.

Author: Fakhr ud-Daulah Ratan Singh
B. Rāi Bālak Rām, فخر الدوله رتن سنكه بن راي
بالك رام

Beg. سر بلندی پایہ سخن یمن ستایش ربیع بارکاهی

The author gives, foll. 248—251, an account of his ancestors and of his own life. He belonged to the Kayast Saksinah tribe, and to a family which had served, during several generations, the rulers of Oude. His grandfather, Rājah Bhagwandās, had filled the offices of Divān and of Atālik to Aṣaf ud-Daulah during that prince's minority, and was afterwards appointed Nāzim of Bareli. His father, Rāi Bālak Rām, acted as Nā'ib, or deputy, to Mahārājah Chhāo Lāl, and died in retirement A.H. 1260. The author, who was born in Lucknow, A.H. 1197, went to Calcutta A.H. 1218, and, after remaining some years in the Company's employ, returned to Lucknow, A.H. 1230, and took office under the crown of Oude. His titles were Munshī ul-Mulūk Fakhr ud-Daulah Dabir ul-Mulk Rājah Ratan Singh Bahādur Hushyār Jang.

The present work is dedicated to the then reigning king, Mu'in ud-Din Sulṭān uz-Zamān Muḥammad 'Alī Shāh (better known under his former name Naṣir ud-Daulah); but his death, which occurred on the 5th of Rabi' II., A.H. 1258, is recorded in the concluding pages.

The author traces the genealogy of the Oude family from Adam downwards, through Japhet, the Turks, and the Turkomans.

The work is divided into twelve chapters

(Bāb), as follows:—I. From Adam to Noah, fol. 9 *a*. II. From Japhet to Bāyandar, fol. 16 *b*. III. Four Turkoman princes, viz. Qarā Muḥammad, Qarā Yūsuf, Iskandar, and Jahānshāh, and their children, fol. 19 *a*. IV. Maṣṣūr Mirzā and his descendants, fol. 37 *b*. V. Burhān ul-Mulk Sayyid Sa'adat Khān, fol. 40 *a*. VI. Ṣafdar Jang, fol. 70 *a*. VII. Shujā' ud-Daulah, fol. 112 *b*. VIII. Aṣaf ud-Daulah, fol. 169 *b*. IX. Sa'adat 'Alī Khān, fol. 218 *a*. X. Shāh Zaman Ghāzi ud-Din Ḥaidar, fol. 241 *b*. XI. Sulaimān Jāh Naṣir ud-Din Ḥaidar, fol. 274 *a*. XII. Abul-Faṭḥ Mu'in ud-Din Sulṭān uz-Zamān Muḥammad 'Alī Shāh, fol. 304 *a*.

Copyist: محمد عباس

On the first page is written, in the handwriting of Sir H. Elliot: "Presented by the author about the time of his death, 1851. I have seen the original MS. of this work, which was dedicated to Naseerudeen Haidar."

Or. 1821.

Foll. 117; $9\frac{1}{2}$ in. by $6\frac{3}{4}$; 15 lines, $4\frac{3}{4}$ in. long; written in fair Nestalik, A.D. 1849.

A history of the Navvābs of Oude, from their origin to A.H. 1263.

Author: Sayyid Kamāl ud-Din Ḥusaini Ḥaidarī, سيد کمال الدین حسینی حیدری

Beg. ذکر ابتدای خاندان عالیشان بادشاه اوده

The author's name and the date of composition, A.H. 1263, are found in a versified chronogram at the beginning. The former occurs also in the following title, written on the fly-leaf: "Brief History of Oude by Syud Kamaloodden Hyder at His Majesty's Observatory, Lucknow, 1849." From the work itself we learn that the author had been attached as translator to the Lucknow observatory in the reign of Naṣir ud-Daulah (A.H. 1253—1258), and had already translated no less than nineteen scientific works, most of which had been printed.

Contents :—Genealogy of the Oude family traced from Sayyid Shams ud-Dīn Muḥammad, of Najaf, with all its ramifications, down to the author's time, fol. 2 *b*. History of the following reigns: Mir Muḥammad Amīn, afterwards Ṣāfdar Jang, fol. 15 *b*. Shujā' ud-Daulah, fol. 18 *b*. Aṣaf ud-Daulah, fol. 22 *a*. Vazīr 'Alī Khān, fol. 29 *a*. Sa'adat 'Alī Khān, fol. 33 *b*. Ghāzī ud-Dīn Ḥaidar Khān, fol. 40 *a*. Shāhzamān Naṣir ud-Dīn Ḥaidar, fol. 47 *a*. Farīdūn Bakht Munā Jān, fol. 51 *b*. Naṣir ud-Daulah, fol. 56 *b*. Amjad 'Alī Shāh, fol. 60 *b*. Accession of Vājid 'Alī Shāh, the then reigning king, who ascended the throne on the 26th of Ṣafar, A.H. 1263, fol. 65 *a*.

The latter part of the volume, foll. 66—117, contains the following additions :—

1. A narrative in verse of an attempt on the life of the Vazīr Amīn ud-Daulah, fol. 66 *a*. In the concluding verses the author calls himself Aḥmad.

2. A circumstantial account of transactions in Oude during the first two years of Vājid 'Alī Shāh's reign, fol. 72 *b*. It begins with the destitution of the Vazīr Amīn ud-Daulah and the appointment of 'Alī Naḳī Khān to the same office, on the 19th of Rajab, A.H. 1263, and records in great detail the proceedings of Lord Hardinge, the arrival of Colonel Sleeman, and the history of the royal observatory of Lucknow. It concludes with the death of the heir-apparent on the 2nd of Rajab, A.H. 1265, and the banishment of Mirzā Vaṣī 'Alī Khān to Faizābād, on the 19th of the same month, the 12th of June, A.D. 1849.

Kamāl ud-Dīn's work has been published under the title of *مسرآتات سلاطین اوده*, Lucknow, 1879.

Or. 1822.

Foll. 72; 10½ in. by 8; 14 lines, 4 in. long; written in Nestalik, A.D. 1848.

Another copy of the same work.

Contents :—Genealogy of the Oude family, fol. 1 *a*. History of the dynasty, fol. 9 *a*. Maṣnavī on Amīn ud-Daulah's attempted assassination, fol. 43 *b*. Continuation, fol. 49 *a*.

The continuation concludes in the present copy with the death of Col. Wilcox, in October, 1848, and the account of the Lucknow Observatory.

On the fly-leaf Sir H. Elliot has written: "Relating to Oude matters; presented by the author, Syid Kumal ood Din." At the beginning of the second chapter is found the following English title, probably due to the author: "Brief history of Oude, by Syud Kamalooddeen Hyder, of the Observatory of His Majesty the King of Oude, 1848."

Or. 1720.

Foll. 204; 8½ in. by 5½; 15 lines, 3 in. long; written in small Nestalik; dated April, A.D. 1852.

تبصرة الناظرين

Historical and biographical notices relating chiefly to Balgram (Thornton's Belgram).

Author: Sayyid Muḥammad B. Sayyid 'Abd ul-Jalil Ḥusainī Vāsiṭī Balgrāmī, سيد محمد بن سيد عبد الجليل حسيني واسطي بگرامي Beg. الحمد لله محول الشهور والاعوام ومقلب

The author's father, Sayyid 'Abd ul-Jalil, a member of the ancient family of the Vāsiṭī Sayyids, who claim to have been settled since A.H. 614 in Balgrām, was celebrated for his profound knowledge of Arabic and his eminent piety. Having taken service under Aurangzib, he discharged the duties of Bakhshī and Vaḳā'i'-Nigār from A.H. 1112 to 1116 in Gujrat, and from A.H. 1117 to 1130 in Bhakhar and Sivistān. He then retired to Dehli, where he died, A.H. 1138, at the age of sixty-six.

Sayyid Muḥammad, born in Balgrām A.H.

1101, was appointed, on his father's retirement, to the same office, and held it throughout the troubled period of Nādir Shāh's invasion. He left Sivistan A.H. 1155, and in the following year settled again in his native town, where he lived on to an advanced age.

Mir Ghulām 'Alī Āzād, who was the son of 'Abd ul-Jalīl's daughter, and the favourite pupil of his maternal grandfather, gives in his Ma'āşir ul-Kirām, Or. 1804, foll. 173, 194, detailed notices of him and of the author. His statements are fully confirmed by the latter's references to his own life, which are found scattered in the present work. See foll. 80 *b*, 141 *b*, etc.

The Tabṣirat un-Nāẓirīn is divided into a Muḳaddimah, a Maḳālāh which forms the main bulk of the volume, and a Khātimah.

Contents:—Muḳaddimah. Biographies of seven holy Sayyids who lived in Balgrām anterior to A.H. 1100, fol. 3 *a*. The first of these is Sayyid Abul-Farāḥ Vasiṭī, the ancestor of the Vasiṭī Sayyids of Balgrām; the seventh Sayyid Aḥmad B. Sayyid 'Abd Ullāh, the author's grandfather.—Maḳālāh. Historical notices relating to the lives of distinguished men in Balgrām and neighbouring places, and to contemporary events in Hindustan, arranged in chronological order from A.H. 1101, the year of the author's birth, to A.H. 1182, the date of composition, fol. 11 *b*. Khātimah; a short epilogue containing records of solar eclipses and remarks on chronograms and various chronicles, fol. 201 *b*.

Jaunpūr.

Or. 1823.

Foll. 43; 10 in. by 6½; 13 lines, 3¾ in. long; written in Nestalik, with ruled margins; dated July 1843.

History of Jaunpūr, by Khair ud-Dīn Ilāh-abādī, without the preface. See p. 311 *a*.

In the subscription the work is called Jaunpūr Nāmāh, and the author Maulavī Khair ud-Dīn Muḥammad Khān, of Jaunpūr.

Benares.

Or. 1847.

Foll. 258; 6 in. by 3¾; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

History of the Zamindārs of Benares, from the time of Mansārām to the deposition of Chait Singh, A.H. 1195.

Author: Khair ud-Dīn Muḥammad, خیرالدین محمد

Beg. سیاس خداوندي که در ایوان دانش بریان
دانش

The author, some account of whose life has been given, p. 946 *a*, had already written, as stated in the preface, several historical works, when he was induced to compose the present record at the request of Mr. Abraham Welland, whose acquaintance he had made on his arrival at Jaunpūr (compare p. 311 *a*).

The work is stated to consist of five chapters (Bāb), as follows:—I. Rājāh Mansārām and his relatives; affairs of Bareilly, fol. 5 *a*. II. Rājāh Balwand Singh, A.H. 1162—1184, fol. 30 *b*. III. Rājāh Chait Singh, A.H. 1185—1195, fol. 84 *a*. IV. Rājāh Mahīpat Narā'in. V. Rājāh Ūdit Narā'in Singh.

Of these chapters, however, the first three only are found in the present and the following copy. In the conclusion the author states his intention of devoting another volume to a record of the succeeding period, beginning with A.H. 1196, when the territory was annexed by the Company, and the title of Rājāh conferred upon Mahīpat Narā'in.

In the second and third chapters the events are recorded year by year, and, especially in the third, with great minute-

ness. The author's frequent references to himself show that he had been a not unimportant actor in some of the transactions which he chronicles.

The work is known as *Balwand Nāmah*, the name it bears on the fly-leaf: کتاب بلوند; نامه من تصنیف خیر الدین محمد اله ابادی but in the preface it is designated by the title of تحفه تازه

A short account of the Rājahs of Benares will be found in D'Cruz's "Political relations," p. 12, and Malleison's "Native States," p. 379.

Or. 1848.

Foll. 237; $9\frac{1}{2}$ in. by 6; 15 lines, 4 in. long; written in Nestalik; dated Faṣlī, 1251 (A.D. 1844).

The same work.

Bengal.

Or. 1995.

Foll. 91; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 10 lines, $3\frac{3}{4}$ in. long; written in fair Shikastah, apparently in the 18th century.

History of 'Alī Virdī Khān Mahābat Jang, Nāzīm of Bengal. See p. 312 *a*.

This copy is imperfect; it corresponds to foll. 1—85 of the previously described MS., Add. 27,316. It is endorsed تاریخ سرداران عهد اعظم شاه

Or. 2040.

Foll. 38; $7\frac{3}{4}$ in. by $5\frac{1}{2}$; 11 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Jumāda I., A.H. 1263 (A.D. 1847).

عبرت ارباب بصر

A history of Bengal from the fall of Sarfarāz Khān, A.H. 1151, to the death of Sirāj ud-Daulah, A.H. 1170.

Beg. ای فریفته افسون کوکبه اقبال ۱۱۷۰ وای شیفته اب ورنک جاه وجلال

The above title is a chronogram for the death of Sirāj ud-Daulah, A.H. 1170, and the entire work is made up of short sentences, so contrived that the numerical powers of the letters in each amount in the aggregate to the same number, viz. 1170.

The author, who does not give his name, appears to have written shortly after the event which he thus commemorates. In his conclusion he represents the tragic end of Sirāj ud-Daulah as an atonement for the death of 'Alā ud-Daulah (Sarfarāz Khān), who had been slain in battle by Sirāj ud-Daulah's grandfather.

Contents:—Preamble, fol. 2 *b*. Navvāb 'Alā ud-Daulah Sarfarāz Khān suffers martyrdom, and Mahābat Jang makes himself master of Bengal, fol. 3 *b*. (This section comprises an account of the whole period of Mahābat Jang's government, especially of his wars with the Marattahs, and ends with his death, A.H. 1169). Šubahdārī of Maṣūr ul-Mamālik Sirāj ud-Daulah, his capture of Calcutta and Purniyah, and his death at the hands of Sayyid Muḥammad Ja'far Khān, fol. 26 *b*.

The work has been lithographed in Benares, 1824.

Or. 1973.

Foll. 37; $8\frac{1}{4}$ in. by 6; 11 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—14. Extracts from the Lubbut-Tavārikh, a general history by Bindrabān. See p. 228 *b*.

II. Foll. 15—57. Extracts from ریاض السلاطین a history of Bengal by Ghulām Ḥusain, poetically surnamed Salīm, Zaidpūrī, غلام حسین المختص بسلام زیدپوری

Beg. جهان جهان حمد سزاوار بارگاه جهان افرینکه

This work, written by desire of the author's patron, Mr. George Udny, was commenced

A.H. 1200, A.D. 1786, and finished in the space of two years. It comprises an introduction on the geography and early Rājahs of Bengal, and four books (*Rauzah*) treating of the kings and governors who had held sway in that country during four successive periods, namely those of the Sultans of Dehli, the kings of Bengal, the Timurides, and the English rule.

Charles Stewart, who quotes this work among his authorities for the "History of Bengal," says that the author, Ghoolam Hussain Seleemy, Munshi to Mr. George Udny, had resided for many years at Mauldah, in the vicinity of the ruins of Gour, and had taken considerable pains to ascertain the dates of the inscriptions found there. Stewart adds that he was indebted to Ghulam Hussain's history for the general outline of his own.

The extracts comprise the preface, a part of the introduction, the rubrics of the first three *Rauzahs*, and the text of the fourth.

This last section consists of a brief account of the Portuguese and French settlements in India, and of the English conquests in Bengal and the Deccan.

It is stated on the fly-leaf that the MS. of the whole work had 180 pages of 21 lines.

Gujrāt.

Or. 1819.

Foll. 145; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, apparently in the 17th century.

History of the dynasty of Gujrāt, from its origin to the reign of Maḥmūd Shāh (A.H. 863—917).

Beg. برواقف هوشمند و دانای خردمند پس واضح.

The author, who appears to have lived at the Court of Maḥmūd Shāh, does not disclose his name, nor does he give any information

regarding himself, beyond the fact incidentally recorded, fol. 82 *a*, that he was born on the 18th of Rajab of the year in which his father followed Sultan 'Alā ud-Dīn Bahmani in an expedition against the fortress of Mudkal (*i.e.* A.H. 847, according to Firish-tah, Brigg's translation, vol. ii. p. 432).

The work is a chronicle recording year by year the events of Gujrāt, and, more briefly, those of the neighbouring kingdoms of Dehli, the Deccan, Mālvah, Bengal, and Jaunpūr, with occasional references to Timūr and his successors. It begins with A.H. 793, the year in which the founder of the dynasty, Zafar Khān, afterwards Muzaffar Shāh, was sent by Muḥammad Shāh B. Firūz Shāh to Gujrāt to wage war with the idolaters who had overrun the country.

The history embraces the following reigns: Muzaffar Shāh, fol. 3 *b*. Nāṣir ud-Dīn Muḥammad Shāh B. Muzaffar Shāh, placed for a short time on the throne, A.H. 806, fol. 47 *b*. Ghiyāṣ ud-Dīn Muḥammad Shāh B. Aḥmad Shāh, who succeeded A.H. 813, fol. 81 *b*. Kuṭb ud-Dīn B. Muḥammad Shāh, A.H. 855, fol. 88 *a*. Dā'ūd Khān B. Aḥmad Shāh, A.H. 863, fol. 109 *b*. Maḥmūd Shāh, A.H. 863, fol. 110 *a*.

The latter part of the volume, foll. 110—144, beginning with a long and tedious panegyric on the reigning sovereign, contains a circumstantial and dramatic account of the wonderful escape of that youthful prince, then fourteen years of age, from the conspiracy which four months after his accession threatened to cut short his career. (See Brigg's *Firishtah*, vol. iv. pp. 46—49, Bird's *Gujrat*, p. 203). The narrative concludes abruptly with the statement that the rebel forces were routed and driven in headlong flight.

There can be no doubt, however, that the history of Maḥmūd's reign was originally brought down to a later period; for the author refers incidentally, fol. 132 *a*, to

his account of a drought which occurred A.H. 889.

The rubrics, which apparently contained the dates of the several years, have not been entered.

The above mentioned reference to the Bahmanī Court, in connexion with the author's birth, suggests as probable the identity of the present work with a history of Gujrat entitled *Maāṣir i Maḥmūdshāhī*, also called *Tārīkh i Maḥmūdshāhī*, the author of which, Mullā 'Abd ul-Karīm Hamadānī, had long been attached to Khwājah Muḥmūd Gāvān, the celebrated minister of the Bahmanis (see above, p. 528 a).

At the end is a notice of the MS. signed Nayyir i Rakshān (see p. 446 b), and dated July 1851.

Or. 1818.

Foll. 116; $8\frac{3}{4}$ in. by 5; 12 lines, 3 in. long; written in Nestalik, with ruled margins; dated A.H. 1151 (A.D. 1738).

History of Gujrat, from the death of Muzaḥaffar Shāh II. (A.H. 932) to the taking of Aḥmadābād by Muzaḥaffar Shāh III., A.H. 992.

Author: Shāh Abū Turāb Valī, شاه ابو تراب ولی

Beg. الحمد لله والصلاة على رسول الله اما بعد چون
صفت دوستی خصلتی است پسندیده

There is no preface, and, although in the course of the narrative the author frequently speaks of himself, his name occurs only once, in a versified chronogram, fol. 104 b. He appears to have been a Sayyid in great repute of sanctity, and he played, according to his own account, fully borne out by other historians, no inconsiderable part in the events of which he gives a circumstantial narrative. It was by his advice that I'timād Khān, who wielded a disputed sway in Gujrat, wrote to Akbar to urge him to take

possession of that country, and he was the first to meet the emperor in his advance, and tender to him the submission of I'timād Khān, for whose loyalty he was called upon to stand surety. (See foll. 56 seqq.; compare Akbar Nāmah, 17th year, and Bird's History of Gujrat, pp. 307—9). He then accompanied the emperor in his progress through Gujrat, and was employed by him to watch, and report upon, the proceedings of Mirzā 'Azīz, the first governor of the conquered province (foll. 80—97).

In A.H. 985, having been appointed Mir Hāj, he proceeded to Mecca, and brought back thence a stone bearing the imprint of the Prophet's foot, which Akbar received with the greatest show of veneration (according to the Akbar Nāmah, 24th year, "with a political display of respect;" compare Bird, p. 349). The author subsequently removed that precious relic to Aḥmadābād, and erected for it a dome, which was completed A.H. 994 (see foll. 101—104). When I'timād Khān was appointed Šubahdār of Gujrat in lieu of Shihāb ud-Dīn Aḥmad Khān, A.H. 992, Shāh Abū Turāb accompanied the former in the capacity of Amīn (see foll. 107—9).

According to the *Maāṣir ul-Umarā*, Add. 6568, fol. 457, abridged by Blochmann, *Ain i Akbari*, p. 506, Abū Turāb belonged to the Salāmi Sayyids of Shīrāz. His grandfather, Mir Ghiyāṣ ud-Dīn, had settled in Chanpānīr, in the time of Maḥmūd Bigarah, together with his son Mir Kamāl ud-Dīn, "who became the father of Abū Turāb."

This last statement is not borne out by the author, who, when mentioning the two sons of Mir Ghiyāṣ ud-Dīn, viz. Shāh Kamāl ud-Dīn Faṭḥ Ullah and Shāh Ḳuṭb ud-Dīn Shukr Ullah, fol. 17 a, calls the former his uncle and the latter his father. In a note written on the first page of the MS. the author is designated accordingly as son of Shāh Ḳuṭb ud-Dīn Shukr Ullah.

Abu Turāb died A.H. 1005, or, according to the *Mirāt i Aḥmadi*, Add. 6580, fol. 392, A.H. 1003, and was buried in Aḥmadābād.

The first part of the work deals with the history of Bahādur Shāh, of his wars with Humāyūn, and of his successors, while the latter half is entirely taken up with the account of the conquest of Gujrāt by Akbar, and of succeeding events. It concludes with the arrival of I'timād Khān and the author before Aḥmadābād, which they find in the power of the rebels, A.H. 992, and their retreat to Patan, at which point the narrative breaks off. The date of composition must be a few years later; for in a passage already mentioned there is a reference to A.H. 994.

The work is designated on the first page as تاريخ سلطان بهادر شاه كجرات, and on the fly-leaf as تاريخ كجرات

Malwah.

Or. 1803.

Foll. 58; 9½ in. by 5½; 11 lines, 3 in. long; written in Nestalik, with 'Unvān and ruled margins; dated Bhopal, A.H. 1265 (A.D. 1849).

History of Nāṣir ud-Dīn 'Abd ul-Kādir Shāh B. Ghiyāṣ Shāh B. Maḥmūd Shāh al-Khilji, who reigned in Mālwah from A.H. 906 to 916. See *Firishtah*, Bombay edition, vol. ii. p. 509, and Briggs' translation, vol. iv. p. 240.

Beg. الحمد لله الذي صدق وعده ونصر عبده

This work, which is called in the subscription *Tārīkh i Nāṣirshāhī*, was evidently written by a courtier of Nāṣir Shāh. It is a pompous and inflated panegyric, containing a scanty proportion of facts, and is almost entirely destitute of dates. It begins at the time when the father of Nāṣir ud-Dīn

entrusted to him, after twenty years' rule, the reins of government, or about A.H. 894. Nāṣir ud-Dīn's formal assumption of the sovereign power on the 27th of Rabi' II., A.H. 906, is told at great length on foll. 29—32, and the rest of the volume is taken up by a record of the events of the first year of his reign. The narrative breaks off in the middle of the account of a battle fought near Chanderi, in which the rebel Shir Khān received his death wound. See *Firishtah*, vol. ii. p. 515.

The rubrics of the whole work, and an extract corresponding to foll. 29—33 of the present copy, taken from a MS. of the library of Sultan 'Adil-Shāh, will be found in Or. 1980, foll. 18—25.

Deccan.

Or. 2027.

Foll. 136; 8 in. by 5; 13 lines, 3½ in. long; written in Nestalik, with 'Unvān and ruled margins, about A.D. 1850.

History of 'Alī 'Adilshāh II., by Sayyid Nūr Ullah. See p. 318 *a*.

This copy is defective at the end, wanting the portion corresponding to foll. 171—194 of the previously described MS., Add. 27,252.

Or. 1692.

Foll. 111; 6½ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

History of the Marattahs from their rise to A.H. 1199, by 'Alī Ibrāhīm Khān. See p. 328 *a* and 375 *b*.

A translation of the whole work by Major A. R. Fuller, copious extracts from which are given in Elliot's *History*, vol. viii. pp. 257—297, is preserved in manuscript; see Add. 30,784, foll. 101—161.

Or. 2000.

Foll. 43; 9 in. by 6; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Another copy of the same work, endorsed

عبرت نامه على ابراهيم خان

Or. 1825.

Foll. 91; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 13 lines, $4\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, in the 19th century.

گلشن جنگ

History of the wars of Bājī Rāo with the English, A.H. 1230—1233.

Author: Vajid 'Alī Khān, grandson of Navvāb 'Alī Mardān Khān, نواب علی خان

نواب علی مردان خان

Beg. آنست مالک ملک که جان جملہ جهان

After dwelling on the harshness of Bājī Rāo's rule and his want of regard for his dependents, in which he sees the main cause of his fall, the author states the circumstances which had led him to write the present work. He was living in peace in Haidarābād, under the beneficent rule of Sikandar Jāh, when adverse fortune carried him away to Poona. There he entered the service of Bājī Rāo, in which he remained four years, and took an active share in the war, of which he drew up this account before returning to his native land.

The history begins on fol. 10 with the assassination of (Gangādhara) Shāstrī by Trimukh-Jī, the primary cause of the war (14th July, 1815; see Duff, *Mahrattas*, vol. iii. p. 375). It concludes with a spirited account of the surprise of Bājī Rāo's army by General Smith, on the 13th of Rabi' II., A.H. 1233 (19th February, 1818; see Duff, *ib.*, p. 443), and of the desperate charge of the Marattah General, Bābū Goklah. The author states at the end that Bājī Rāo, hotly pur-

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sued, was then setting out from Chāndah, Nagpore, with the intention of reaching Bharatpūr.

On the fly-leaf is written: "Copied from the Ulwarh Rajah's book."

BIOGRAPHY.

Or. 1920.

Foll. 217; 9 in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik; dated Shāhjahānābād, Rajab, A.H. 1239 (A.D. 1824).

آثار الوزرا

Lives of celebrated Vazīrs.

Author: Saif ud-Dīn Hājī B. Nizām ul-Fazlī, سیف الدین حاجی بن نظام الفضلی

Beg. شرایف محمدیات حضرت بادشاهی را که در ایجاد

The author calls himself a servant of the Vazīr Khwājah Kivām ud-Dīn Nizām ul-Mulk ul-Khwāfī, for whom the present work was written, and to whose praises its concluding portion is devoted. That statesman, who had accompanied Sultān Abū Sa'īd, as stated fol. 215 *a*, in an expedition to Irak and Azarbā'ijān, A.H. 871, and was then appointed Governor of Kūm and Rai, had been subsequently, A.H. 875, raised to the office of Vazīr, by Abul Ghāzī Sultān Husain.

Kivām ud-Dīn was, according to Ḥabīb us-Siyar, vol. iii., Juz 3, pp. 231, 245, a son of Maulānā Shihāb ud-Dīn Ismā'īl, Kāzī of a district of Khwāf, and was deposed for peculation A.H. 892.

Among the authorities quoted in the preface, fol. 7 *a*, is found a work entitled Maḳāmāt i Khwājah Abu Naṣr Mushkānī by Abul-Fazl Baihaḳī (see p. 159 *b*).

This copy, which is extremely incorrect,

appears to have been transcribed from a defective MS., in which many leaves had been transposed, so that the contents are imperfect and confused.

The work is divided, according to the preface, into two books (Maḳālah), respectively subdivided into twelve and four chapters (Bāb), as follows:—Maḳālah I. Vazīrs of the following dynasties: 1. Early kings of Persia and Greece, fol. 9 *a*. 2. The first Khalifs (Rashidin) and the Imāms, fol. 16 *a*. 3. Banī Umayyah, fol. 19 *a*. 4. Banī ‘Abbās, fol. 51 *a*. 5. Al i Sāmān, fol. 59 *b*. 6. Ghaznavis, fol. 19 *a*. 7. Al i Buvaih, fol. 164 *a*. 8. Al i Saljūḳ. 9. Khwārazmshāhis, fol. 180 *a*. 10. Chingīzkhān. 11. Al i Muzaffar. 12. Timūr and his children.

Maḳālah II. Notice on the “present” Vazīr (Kivām ud-Dīn), in four chapters, treating of his virtues and pre-eminence, of his early life, of his official career, and of the favours bestowed upon him by his sovereign.

The second Maḳālah is imperfect; it occupies foll. 213 *a*—217 *a*.

Or. 1620.

Foll. 450; 12 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$; 20 lines, 4 $\frac{3}{4}$ in. long; written in fair Nestalik; dated Ramazān, A.H. 1261 (A.D. 1845).

هفت اقلیم

A collection of biographies in geographical order by Amīn Aḥmad Rāzī. See p. 335 *b*.

Or. 1938.

Foll. 49; 12 $\frac{1}{4}$ in. by 6 $\frac{3}{4}$; written in Nestalik, in the 19th century.

A tabulated index of the biographical notices of ‘Ulamā and Shaikhs contained in the work entitled *دوائر العلماء و سلاسل العرفا*, by Amīr Shāh un-Nu‘mānī *امیر شاه النعمانی*.

The Davā’ir ul-‘Ulamā is stated to be a compilation of the following works: Ansāb Samānī (see the Arabic Catalogue, p. 167 *a*), Mukhtār ul-Akhhār, Kashf ul-Mahjūb (see above, p. 343 *a*), Tazkirat ul-Auliya (p. 344 *a*), Nafahāt ul-Uns (p. 349 *a*), Javāhir ul-Asrār (p. 43 *a*), Rashaḥāt (p. 353 *a*), and Majalis ul-Ushshāḳ (p. 351 *b*).

As the latest of the above works, the Rashaḥāt, is dated A.H. 909, the present compilation cannot have been written before the tenth century of the Hijrah. The table contains about three thousand names in alphabetical order.

Or. 1955.

Foll. 36; 11 $\frac{1}{2}$ in. by 5 $\frac{3}{4}$; 13 lines, 3 in. long; written in Nestalik, about A.D. 1850.

Abstract of the contents of the Ma’āsir i Raḥīmī (see p. 131 *b*), or memoirs of ‘Abd ur-Raḥīm Khānkhānān and his contemporaries, written, A.H. 1025, by ‘Abd ul-Bāḳī Nahāvandī. See Elliot’s History of India, vol. vi. p. 237.

The abstract was made from a copy belonging to the Asiatic Society of Bengal, a valuable MS. written under the eyes of the author, and enriched with additions in his handwriting.

Or. 1870.

Foll. 90; 8 $\frac{1}{2}$ in. by 5 $\frac{1}{4}$; 15 lines, 3 $\frac{1}{4}$ in. long; written in cursive Nestalik, about A.D. 1850.

فتوحات نامہ صمدی

An account of the life of Saif ud-Daulah ‘Abd us-Ṣamad Khān Bahādur Dilir Jang.

Author: Ghulām Muḥyi ud-Dīn, غلام محیی الدین

Beg. فتوحات نامہ صمدی دیباجہ محمد نصرت طراز

‘Abd us-Ṣamad, who traced his origin to

the celebrated saint of Bukhārā, Khwājah Ahrār, had proceeded to India and entered the imperial service under Aurangzib. He took part in the conflict of the sons of Bahādur Shāh, and was rewarded for his services with the title of Dilir Jang and the government of Lahore. After having completely crushed the Sikhs and made their Guru, Bandah, prisoner, A.H. 1127, he obtained a command of 7000 men, with the title of Saif ud-Daulah. He was equally successful in suppressing the revolts of 'Isā Khān, A.H. 1129, and of Ḥusain Khān of Kaśūr, A.H. 1131. In the eighth year of Muḥammad Shāh he was transferred to Multān, and died A.H. 1150. See Maāṣir ul-Umarā, fol. 320.

The author wrote this life of his master in the most flowery style, and, as he states in the preface, in imitation of the celebrated Tughrā's history of the conquest of Balkh by Murād Bakhsh, entitled Mir'āt i Infirāh. The date of composition, A.H. 1135, is conveyed by the title. The work concludes with an account of 'Abd uṣ-Ṣamad's expedition to Kashmīr, which resulted in the complete pacification of the country, and of his subsequent return to Lahore.

Or. 1804.

Foll. 201; 8 in. by 5½; 13 lines, 3¼ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Bhopāl, Rabī' II., A.H. 1266 (A.D. 1850).

مآثر الكرام

Biographical notices of Indian Shaikhs and 'Ulamā, and especially of natives of Balgrām.

Author: Azād Balgrāmī, آزاد بلگرامی

Beḡ. نسایم المحامد ساریة الى الحی السرمدي

Sayyid Ghulām 'Alī Ḥusainī Vāsiti, who is better known under his poetical sur-

name Azād, and has been already noticed p. 373 *a*, states in the preface that he had drawn much of the matter of the present work from ancient documents مہجلات preserved in Balgrām, and that, having been interrupted in its compilation by a pilgrimage to Mecca, A.H. 1151, he had caused the unfinished MS. to be sent to him from Balgrām to the Deccan, where he had settled after his return.

The work was completed A.H. 1166, a date fixed at the end by the chronogram, ختامه مسک.

It is divided into two parts (Faṣl), as follows:—Faṣl I. Lives of the Faḳīrs or Shaikhs of Balgrām and neighbouring places in chronological order, fol. 8 *a*. Notices of some other Shaikhs incidentally referred to in the preceding section, fol. 110 *a*. Faṣl II. Lives of the Fuṣalā, or learned men, of India, fol. 118 *a*. Lives of the learned men of Oude, and more especially of Balgrām, fol. 146 *b*.

An alphabetical index of the lives is prefixed, foll. 1—4.

Or. 1873.

Foll. 362; 9½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, about A.D. 1850.

تذکرة الامرا

Lives of the Amīrs who served under the Timurides, by Keval Rām. See p. 339 *a*.

An alphabetical index of names is appended, foll. 354—362.

Or. 1660 and 1661.

Two uniform volumes, foll. 452 and 427; 8½ in. by 5½; 15 lines, 3½ in. long; written in minute Nestalik, in the 19th century.

مآثر الامرا

Lives of the great Amīrs of the Moghul empire by Ṣamsām ud-Daulah, edited by his son 'Abd ul-Ḥayy Khān. See p. 339 *b*.

The first volume contains the first part of the alphabet, from *ā* to *z*; the second, the rest of the work.

On the fly-leaf is the following note by Sir Henry Elliot: "Transcribed by Moon-shee Mollah Bakhsh from a copy in the Asiatic Society."

LIVES OF SAINTS.

Or. 1806.

Foll. 153; 4 in. by 8; 23 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently in the 18th century.

فوائد الفوائد

Utterances of the celebrated saint Nizām ud-Dīn Auliya, taken down from his lips by Ḥasan 'Alā'ī Sanjarī, حسن علائی سنجرى

Beg. این جواهر غیبی و این زواهر لا ربی

The writer is the well-known poet commonly called Mir Ḥasan Dihlavi, one of the favourite disciples of Nizām ud-Dīn (see p. 618 *a*). The collection consists of two distinct parts. The first comprises discourses uttered in a number of successive sittings from the third of Sha'bān A.H. 707 to the fifth of Jumāda II., A.H. 719; it was completed, as stated at the end, on the second of Shavvāl in the last named year. The second, foll. 111—132, extends over three years, namely from the twenty-first of Sha'bān, A.H. 719, to the nineteenth of Sha'bān, A.H. 722, and was completed on the next-following day.

The Favā'id ul-Fu'ād is mentioned by 'Abd ul-Ḥaḡḡ in his notice on Amīr Ḥasan, Akh-bār ul-Akhyār, Or. 221, fol. 88, as a work which enjoyed the highest authority with the disciples of Nizām ud-Dīn. See also Haj. Khal., vol. iv. p. 478, where the author is called Jalāl ud-Dīn Dihlavi.

The latter part of the volume, foll. 132—153, contains a miscellaneous collection of prayers, poems, and short tracts on religious subjects; lastly an Arabic dialogue and vocabulary with interlinear Persian version.

Or. 2001.

Foll. 134; $10\frac{1}{4}$ in. by 8; 19 lines, $5\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in the 19th century.

The same work.

In this copy the work is divided by headings دیباچه into five sections, beginning as follows:—1. The third of Sha'bān, A.H. 707, fol. 2 *b*. 2. The twenty-ninth of Zulka'dah, A.H. 710, fol. 22 *a*. 3. The twenty-seventh of Zulka'dah, A.H. 712, fol. 49 *b*. 4. The twenty-fourth of Muḥarram, A.H. 714, fol. 62 *a*. 5. From the twenty-first of Sha'bān, A.H. 719, to the nineteenth of Sha'bān, A.H. 722, fol. 112 *b*.

Or. 1868.

Foll. 97; $8\frac{1}{2}$ in. by 5; 23 lines, $3\frac{1}{4}$ in. long; written in close Nestalik, partly in diagonal lines; dated Ṣafar, A.H. 1139 (A.D. 1726).

حلیۃ العارفین

An account of the life, sayings, and supernatural powers of Shaikh Ḥamzah Kashmiri, written by one of his disciples.

Author: Khwājah Ishāḡ Kārī, خواجه اسحاق قارى

Shaikh Ḥamzah, a native of the Parganah

of Kamrāj, and disciple of Jamāl ud-Dīn Bukhārī, became by his austerities one of the most celebrated saints of Kashmīr. He died on the 24th of Šafar, A.H. 984. See Vākī'āt i Kashmīr, Add. 26,282, fol. 131. His principal Khalīfahs, Shaikh Dā'ud Khakī, and Shaikh Rīshī Bābā, are frequently mentioned in the present work.

The MS. is imperfect at the beginning; all but the last words of the preface بطريق الاختصار والله الموفق بالانجام is lost. A spurious beginning has been prefixed, in which the work is called بسمجة القلوب; but the real title occurs in the conclusion, fol. 95 b, where the author states that "this book, entitled Hilyat ul-'Arifin," این نسخه که مسمی هیلے العارفین, had been written in the lifetime of his holy teacher, A.H. 980, and had been submitted to him for approval. A subsequent addition concludes with a record of the death of the Shaikh.

Or. 1879.

Foll. 36; 9½ in. by 6; 15 lines, 3½ in. long; written in Nestalik, apparently in the 19th century.

مرآة مدارجہ

A life of Shāh Madār, by 'Abd ur-Raḥmān Chishtī. See p. 361 a.

The author of the Mir'āt ul-'Ālam, who was personally acquainted with 'Abd ur-Raḥmān Chishtī, states, fol. 449, that he lived in Dhanītī, a village on the river Gomatī, in the Sarkār of Lucknow, and that he died there A.H. 1094.

Or. 1756.

Foll. 213; 8½ in. by 5½; 15 lines, 3½ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works relating to the lives and teachings of Indian saints:—

I. Foll. 2—169. مرآة الاسرار, lives of the holy Shaikhs of the Chishtī order, by 'Abd ur-Raḥmān Chishtī. See p. 359 b.

II. 170—173. دليل العارفين, discourses of Khwājah [Mu'in ud-Dīn] Ḥasan Sijzī, written down from his lips by his disciple and successor Ḳuṭb ud-Dīn Bakhtiyār Ūshī.

Beg. این صحیفه از علم ربانی و این تحفه فقه میانی

Mu'in ud-Dīn Chishtī, who established the Chishtī order in India, died A.H. 633, in Ajmīr, where his shrine attracts to this day crowds of votaries.* His Khalīfah, Ḳuṭb ud-Dīn Bakhtiyār, died in Dehli in the same year. See above, p. 432 b, Akhbār ul-Akhyār, foll. 23—26, where the present work is mentioned, and Riyāz ul-Auliya, fol. 158. The Dalil ul-'Arifin is one of the authorities quoted in the Karāmāt ul-Auliya (p. 974 a).

III. Foll. 174—179. راحت المحبین, discourses of the celebrated saint Nizām ud-Dīn Auliya, uttered in several successive sittings during the years 689 and 690 A.H., and taken down by one of his disciples, whose name does not appear.

Beg. این نوادر و اسرار الهی و این اثر و اخبار

IV. Foll. 180—187. فوائد الفتاوى, sayings of the same holy personage, collected by Ḥasan 'Alā'ī Sanjarī, سنجرى حسن علائى. See p. 972 a.

V. Foll. 188—196. اسرار الاوليا, teachings of the famous devotee Farid ud-Dīn, surnamed Ganj i Shakar (who died A.H. 664; see p. 41 b), collected by Badr ud-Dīn Ishāq, بدر الدین اسحاق

Beg. الحمد لله [الذي] نور قلب العارفين بنور معرفت المحبین

The compiler says that he had been admitted by Farid ud-Dīn as a Murid, or

* See Irvine, Topography of Ajmere, p. 60.

disciple, in A.H. 631, and that he had taken down the above sayings during twelve years' attendance upon his master.

Badr ud-Dīn Ishāk B. 'Alī Dihlavī was the Khalifah and son-in-law of Farid ud-Dīn; see his life in Akhbār ul-Akhyār, Or. 221, fol. 61, where the present work is mentioned.

VI. Foll. 197—213. روضه اقطاب, an account of the life, supernatural powers, and teachings of Ḳuṭb ud-Dīn Bakhtiyār Kākī قطب الدين بختيار كاكى (see above, art. ii.), with notices of some holy men buried near his shrine.

Author: Muḥammad Yalāk, محمد يلاق

Beg. حمد بي افعال و شكر على الافعال ان قادر ذو الجلال

The work is divided into seven Bābs. The date of composition, A.H. 1124, is expressed by the title.

Or. 1721.

Foll. 400; 8¼ in. by 5¼; 5 lines, 3⅝ in. long; written in small Nestalik, about A.D. 1850.

كرامات الاوليا

Miracles of the saints.

Author: Nizām ud-Dīn Aḥmad B. Muḥammad Ṣāliḥ uṣ-Ṣadiḳ ul-Ḥusainī, نظام الدين احمد بن محمد صالح الصديق الحسيني

Beg. سپاس وازل خالقى را سزااست كه درستى

The author, who lived under Shāhjahān (see p. 814 b), had long entertained the wish to write a full biography of saints, but, finding that his predecessors had left so little untold, he confined himself to the task of compiling from standard works evidences of supernatural powers manifested by holy personages. He completed the work in A.H. 1068.

The preface contains the following list of authorities:—

Kashf ul-Mahjūb (see p. 343), Tazkirat ul-Auliya (p. 344), Futūhāt Makkiyyah, Dalil ul-'Arifin by Khwājah Mu'in ud-Dīn

Chishtī (p. 973 b), Rāḥat ul-Ḳulūb by Farid ud-Dīn Ganj i Shakar, Asrār ul-Auliya by the same (ibid. v.), Favā'id ul-Fu'ad by Nizām ul-Auliya (p. 972 a), Afzal ul-Fu'ad (Favā'id?) by the same (Or. 1841, xiv.), Siyar ul-Auliya by Sayyid Muḥammad Kirmānī (p. 976 a), Laṭā'if Ashrafi, by Shāh Ashraf Jahāngir (p. 361 a), Tuḥfat ul-Majālis by Shaikh Aḥmad Khathū (Or. 2063, ii.), Rauzat ur-Riyāḥin by al-Yāfi'i, Takmilah Karāmāt Shaikh 'Abd ul-Ḳādir, Anis ut-ṭālibin, or sayings of Bahā ud-Dīn Naqshaband (p. 862 a), Shavāhid un-Nubuvvah by Jāmī (p. 146 a), Naḥāḥāt ul-Uns (p. 350 b), Rashahāt (p. 353 a), Siyar ul-'Arifin by Maulānā Jamālī Dihlavī (p. 354 a), Akhbār ul-Akhyār (p. 355 a), 'Ajāib ul-Buldān, Vaṣāyā i Nizām ul-Mulk (p. 446 a), Ḥabīb us-Siyar, and Muntakhab ut-Tavārikh by 'Abd ul-Ḳādir Badā'ūnī.

Contents:—Tamhīd, or preliminary discourse, on the sense of Valī and the reality of supernatural powers, fol. 6 b. Muḥaddimah, in three Faṣls, treating of the Khalifs and Imams, fol. 10 a, of the Companions of Muḥammad, fol. 37 a, and of 'Abd ul-Ḳādir Jilānī, fol. 42 a. Ṭabaḳah I. The Ṭabī'in, or the disciples of the Companions, and their successors, fol. 67 b. II. Malik Dīnār, etc., fol. 79 a. III. Bāyazīd Bastāmī, etc., fol. 111 b. IV. Junaid, etc., fol. 134 b. V. Abul-'Abbās Kaṣṣāb, etc., fol. 167 b. VI. Abu Midyan Maghribī, etc., fol. 205 b. VII. 'Ulū Dīnavarī, etc., fol. 225 a. VIII. Abu Najīb Suhrawardī, etc., fol. 300 b. IX. Yūsuf Hamadānī, etc., fol. 334 b. X. Indian saints, fol. 372 b. XI. Lunatics endowed with spiritual insight, and ecstatic women, fol. 388 b.

This copy wants the Khātimah, which is announced in the preface.

Or. 1745.

Foll. 258; 8⅝ in. by 5½; 15 lines, 3¼ in.

long; written in Nestalik; dated Simla, September, A.D. 1851.

I. Foll. 2—181. ریاض الاولیا

Lives of saints, alphabetically arranged.

Author: Bakhtāvar Khān, بختاور خان

Beg. ای از تو ریاض اولیا پر گل عشق

The author states in the preface that he had written the present work, after completing the history entitled *Mir'at ul-'Ālam* (see p. 125 *b*), in order to illustrate more copiously a subject to which one section only of the latter book had been devoted. He adds that the date of its completion, A.H. 1090, was conveyed by the title.

The *Riyāz ul-Auliya* is divided into four parts, called Chaman, as follows:—I. The early Khalifs (Rāshidīn), fol. 3 *a*. II. The Imāms, fol. 5 *a*. III. Notices of saints, compiled from the *Tazkirat ul-Auliya*, *Nafahāt ul-Uns*, and *Rashaqāt ul-Ḳuds*, and alphabetically arranged, fol. 9 *a*. IV. Lives of Indian saints, in the same order, fol. 88 *b*.

It has been already noticed, p. 890 *b*, that the editor of the *Mir'at Jahān-numā* claims the authorship of the *Riyāz ul-Auliya*, as well as that of the *Mir'at ul-'Ālam*, for his uncle, Shaikh Muḥammad Baḳā.

Compare Elliot, *History of India*, vol. vii. p. 154.

II. Foll. 183—258. The first portion of the memoirs of Tīmūr, revised by Muḥammad Afzal Bukhārī (see p. 179 *a*), ending with Tīmūr's return from India in the month of Sha'bān, A.H. 801.

On the title page is found the following note pencilled by Sir H. Elliot: "From Raja of Bullumgurh's copy."

Or. 1881.

Foll. 74; 10½ in. by 7; written in Naskhi, apparently in the 18th century.

Tables showing the affiliation of the four-

teen Silsilahs, or religious orders, from Muḥammad to the author's time.

Author: Sayyid 'Abd ul-Karīm ul-Hamadānī ul-Ḳādirī B. Mir 'Abd ul-Latīf Kashmīrī, سید عبد الکریم الهمدانی القادری ابن میر عبد الطیف کشمیری

The author gives his name in the spiritual pedigrees of the two orders to which he belonged and to which he gives pre-eminence, viz. the Hamadānī, founded by Sayyid 'Alī Hamadānī, (see p. 447 *b*), and the well known Ḳādirī order (foll. 70 *a*, 72 *a*). He was the great-grandson of a Kashmirian saint of great repute, Mir Ḥamzah ul-Bukhārī, who died A.H. 1026 (fol. 69 *b*). We are informed in a marginal note, fol. 72 *a*, that 'Abd ul-Karīm died on the 17th of Ṣafar, A.H. 1139.

The tables, which were completed, as stated by the author, fol. 72 *a*, in Sha'bān, A.H. 1137, begin with the genealogy of Muḥammad, traced from Adam, and that of the Imāms, foll. 4—17. The catenæ or pedigrees of the various orders, starting from Muḥammad, and carried on jointly so as to form parallel series, fill up the rest of the volume. The short notices written under the names, within the circles which form the links of the chain, are in Arabic, while the fuller notices written outside in the first portion of the volume, foll. 3—11, are in Persian.

Or. 1746.

Foll. 223; 8¼ in. by 5¼; 15 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—51. ذکر جمیع اولیاء دهلی

Lives of the saints of Dehli.

Author: Muḥammad Ḥabīb Ullah, محمد حبیب الله

Beg. سیاست بیقیاس و محمد بلند اساس خلاق

These notices, compiled from the *Siyar ul-*

Auliya, Akhbār ul-Akhyār, Gulzār i Abrār, Kalimāt uṣ-Ṣādiqīn, and other works, are arranged, according to the feast-days of the saints, under the months of the Muḥammadan year from Rabi' I. to Ṣafar. The work was written in the reign of Muḥammad Shāh, and completed A.H. 1140, a date expressed by its title.

II. Foll. 52—144. Extracts from a history of the saints of the Chishtī order, entitled *سير الاوليا في محبت الحق جل وعلا*

Author: Muḥammad [B.] Mubārak [B.] Muḥammad 'Alavī Kirmānī, called Amīr i Khwurd.

Beg. *حمد متواتر و شكر متكاثر مرخداي را كه مكرم*

Sayyid Muḥammad B. Mubārak Kirmānī, whose work is frequently quoted by later writers, was born in India. His grandfather, Sayyid Muḥammad Kirmānī, the first of the family who came to that country, was a disciple of Farid ud-Dīn Ganj i Shakar and a friend of Nizām ud-Dīn Auliya. The author, who as a youth had received the initiation from the latter saint, became subsequently a disciple of Naṣir ud-Dīn, surnamed Chirāgh i Dihlī, who died A.H. 757 (p. 41 a). See Akhbār ul-Akhyār, fol. 84, Riyāz ul-Auliya, fol. 161, and Ma'āṣir ul-Kirām, fol. 146.

In the preface the author states that he was fifty years old at the time of composition. Firūz Shāh, who reigned A.H. 752—790, is frequently spoken of as the reigning sovereign. A record of his death, which is found at the end, fol. 144 a, must be a later addition.

The Siyar ul-Auliya is divided into ten books (Bāb) as follows:—I. Shaikhs of the Chishtī order, from Muḥammad to Nizām ud-Dīn. II. Khalifahs of Mu'in ud-Dīn Sijzī, Kuṭb ud-Dīn Bakhtiyār, and Farid ud-Dīn. III. Disciples of Farid ud-Dīn, relatives of Nizām ud-Dīn, and Sayyids of the author's family. IV. Khalifahs of Nizām ud-Dīn. V. His Murids, the friends of the author.

VI. Duties of Khalifahs and Murids. VII. Forms of prayer. VIII. Mystic love and visions. IX. Trances and dancing. X. Sayings of Nizām ud-Dīn.

III. Foll. 145—223. Safinat ul-Auliya, lives of saints by Dārā Shikūh. See p. 356 b.

Or. 1849.

Foll. 595; 12½ in. by 7½; 17 lines, 4½ in. long; written in Nestalik, about A.D. 1850.

A voluminous collection of biographical notices of saints and devotees from the beginning of Islamism to the time of composition.

Beg. *حمد بيجد قدیمی را که از میزانی وحدت*
باده است

The work, which has no preface, is designated in the heading of the table of contents by the title of *بحر زخار*, and is ascribed in the same place to Vajih ud-Dīn Ashraf, *جیه الدین اشرف*. From some passages in which the author speaks of himself, as foll. 529 a, 585 a, 587 b, etc., we learn that he lived in Lucknow and wrote the present work A.H. 1203. The greater part of this vast compilation is devoted to Indian saints, many of whom were contemporary with the author.

According to a very full table of contents prefixed to the volume, foll. 1—70, the work is divided into eight books, called Lajjah, or oceans, subdivided into "rivers" (Nahr), and again into "waves" (Mauj).

The present volume contains only the first three Lajjahs and part of the fourth, viz. the first two sections, the second being imperfect at the end. The lives are arranged under the religious orders and their subdivisions. The contents are, according to the table, as follows:—Lajjah I. Muḥammad's children, his wives, the Khalifs, and the Companions, fol. 74 a.—Lajjah II. 'Alī, Fāṭimah, the

Imāms, the Ṭābiʿīn or successors of the Companions, traditionists, jurists, and lecturers of the Coran, fol. 102 *b*.—Lajjah III. 1. Ḥasan Baṣrī and his disciples, fol. 179 *a*. 2. Naṣīr ud-Dīn Chirāgh i Dihlī and his disciples, fol. 252 *a*. 3. Sirāj ud-Dīn ʿUṣmān (Khalīfah of Nizām Auliya), and saints of his order, fol. 353 *a*. 4. ʿAlī Ṣābīr, Khalīfah of Farīd ud-Dīn Ganj i Shakar, etc., fol. 422 *a*.—Lajjah IV. 1. Maʾrūf Karkhī, etc., fol. 454 *a*. 2. ʿAbd ul-Kādir Gilānī and the Kādiris, foll. 471 *b*.—595. 3. Ziyā ud-Dīn Abu Najīb Suhravardī, etc. 4. Najm ud-Dīn Kubrā.—Lajjah V. 1. Valīs of the Maghrib. 2. Kalandarīs. 3. Martyrs (Shuhadā). 4. Bāyazīd Baṣṭāmī; Bahā ud-Dīn Naqshaband; Shaṭṭārīs; Shāh Madār. 5. Vais Kārni.—Lajjah VI. Saints of unknown affiliation, in alphabetical order.—Lajjah VII. Ecstasies (Majzūb).—Lajjah VIII. Female saints.

Or. 1984.

Foll. 9; 12 in. by 10; 8 lines, 7½ in. long; written in rude Shikastah-āmiz; dated Muḥarram A.H. 1267 (A.D. 1850).

A notice of Shāh Kul Imām Chū, son of Sayyid Aḥmad ʿAlī Shāh Chū, شاه كل امام چو, and his family, ولد سيد احمد علي شاه چو.

Beg. شاه صاحب سيد احمد علي شاه چو ولد شاه فتح نور شاه

Kul Imām was, it appears, a Sayyid by birth, and a Faḳīr in great repute of sanctity, who lived in the last century and fixed his abode in Ūchh, a town in the state of Bahāwalpūr. The notice contains an account of various buildings erected there by him in Samvat 1810 (A.D. 1754), and concludes with the death of his successor on the spiritual seat, Sayyid Kul Muḥammad Shāh, which occurred A.H. 1209. It is dated at the end Samvat 1906, A.H. 1267, and signed Miyān Khair Muḥammad Munshī.

LIVES OF POETS.

Or. 1630.

Foll. 293; 9¾ in. by 6; 15 lines, 3⅝ in. long; written in neat Nestalik, with ʿUnvān and gold-ruled margins; dated A.H. 973 (A.D. 1565).

تذكرة الشعرا

Lives of poets by Daulatshāh. See p. 364 *a*.

Or. 2044.

Foll. 85; 9½ in. by 6¼; written in Shikastah-āmiz, in the 19th century.

I. Foll. 1—80; from 11 to 15 lines, 3¼ in. long.

Extracts from گل رعنا, a biographical dictionary of the Persian poets of India.

Author: Lachhmī Narāyan, poetically styled Shafīḳ Aurangābādī, لچھمی ناراین متخلص بشفیق اورنگ آبادی

The author, who has been already noticed pp. 238 *a* and 327 *a*, calls himself in the preface a servant غلام of the well-known poet Azād Balgrāmī (see p. 373 *a*), and states that he had written this work in A.H. 1181, fixing the date, in a versified chronogram, by the words رعنا گلی شکفت. He adds that it consists of two parts (Faṣl), devoted respectively to the Muslim and Hindu poets, and that it had been compiled from the following works:—Mirʾāt ul-Khayāl (see p. 369 *b*), Kalimāt ush-Shuʿarā (p. 369 *a*), Hamīshah Bahār (p. 374 *a*), Ḥayāt ush-Shuʿarā (*ib.*), Riyāz ush-Shuʿarā (p. 371 *a*), the third Faṣl of Tazkirah i Khushgū (Oude Catalogue, p. 130), Majmaʿ un-Nafāʾis (*ib.* p. 132), Yad i Baiṣā (supra, p. 374 *a*), Sarv i Azād (*ib.*), Khizānah i ʿAmirah (p. 373 *a*), Binazīr (p. 374 *a*), and Mardum i Dīdah (*ib.*).

The Gul i Raʾnā has been noticed by Wm. Erskine, who, in his remarks on the Dabistān,

Bombay Transactions, vol. ii. p. 374, has extracted from it a life of Muḥsin Fānī, and by N. Bland, *Journal of the Royal Asiatic Society*, vol. ix. p. 173.

The work is extremely rich in biographical detail, and includes lives of several princes and sovereigns who had a gift for poetry. Many notices of recent poets are Shafīq's original composition.

The extracts, all of which are from the first part, consist of the following notices: Jalāl ud-Dīn Akbar (compiled from the *Muntakhab ut-Tavārikh* of Badā'unī), fol. 1. Mīr Ghulām 'Alī Āzād, fol. 39. (This is a very full biography of the author's master, whose Persian works are thus enumerated: *Sanad us-Sa'ādāt*, *Rauzat ul-Auliya*, *Yad i Baizā*, *Maāshir ul-Kirām*, *Sarv i Āzād*, *Khizānah i 'Amirah*, *Ghizlān ul-Hind*, and a *Divān*). Sultan Jalāl ud-Dīn Khiljī, fol. 66. Jur'at, Mīr Muhammad Hāshim Aurang-ābādī, entitled Mūsavī Khān, who was head-secretary to Āṣaf Jāh and Nizām ud-Daulah, and died A.H. 1175, *ib.* Mīr Aulād Muḥammad Khān Zakā Balgrāmī, fol. 68 *a.* Mustafīdd Khān Futuvvat, who died A.H. 1181, *ib.* Sayyid Rizavī Khān, who died A.H. 1181, *ib.* Amīr Khusrau Dihlavī, fol. 68 *b.* Zib un-Nisā, daughter of 'Ālamgīr, who died A.H. 1113, fol. 79 *b.*

II. Foll. 82—85; 23 lines, $5\frac{3}{4}$ in. long.

Other extracts from the same work, comprising the preface, a short sketch of the history of Persian poetry in India, a list of the poets included in the first part, and notices of the following: Khwājah Zādah Kābulī, Khākī Sihriṇḍī, Khān A'zam, Khāk-sār, Mīr Khusrau Jaunpūrī, and Sayyid 'Azīm ud-Dīn Balgrāmī.

Or. 1811.

Foll. 226; 12 in. by $7\frac{1}{2}$; 19 lines, $5\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

نغمۂ عندلیب

A work treating of Persian poetry, with biographical notices of poets, and of Eastern music.

Author: Muḥammad Rizā B. Abul-Kāsim Ṭabāṭabā, محمد رضا بن ابو القاسم طباطبا. (See p. 914 *b.*)

Beg. زبر و بم منقار موسیقار مترنم ستایش

The preface contains a verbose panegyric on the king of Oude, Vājīd 'Alī Shāh, to whom the work is dedicated. The title is a chronogram for A.H. 1261, the date of composition. Another title چہار باغ, written on the fly-leaf, does not appear in the text.

The work is divided into two parts called *Rauzah*, the first of which is subdivided into five Bahārs, and the second into two Ḥadīkahs.

Contents:—*Rauzah* I. Bahār 1. Remarks on Persian grammar, fol. 7 *b.* 2. Various forms of Persian poetry, fol. 11 *a.* 3. Poetical figures, fol. 13 *a.* 4. Metre and rhyme, fol. 15 *b.* 5. Notices of Persian poets of all ages, alphabetically arranged, foll. 19 *a.*—200 *b.* *Rauzah* II. 1. On Greek music, fol. 201 *a.* 2. On Indian music, fol. 203 *b.*

The notices of poets, which are over 450 in number, are for the most part very short, and consist to a great extent of poetical quotations. Those, however, which relate to the poets of India, especially in the more recent times, are richer in biographical details and more valuable. The author gives, under his *Takhalluṣ Najm*, foll. 184—190, an account of his life, with ample specimens of his verses, and under *Āgāh*, the poetical surname of his grandfather, *Iktidār ud-Daulah Sayyid Muḥammad Khān*, foll. 27—30, a sketch of the history of his family.

The *Naghmah i 'Andalīb* is mentioned in Elliot's history, vol. viii. p. 433, as the sixth of the author's collected works. An extract from it will be found in Or. 1762, ix.

Sir H. Elliot states on the fly-leaf that he had received the MS. from the author.

Or. 1869.

Foll. 47; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 11 lines, 3 in. long; written in Nestalik, A.D. 1851.

Notices on the contents of the four Divāns of Amīr Khusrau, of the Divān of Sayyid Ḥasan Ghaznavī, of the Kulliyāt of Ḥakīm Sanā'ī, and of the Divān of Abul-Faraj Rūnī, including some poetical extracts of historical interest.

The whole was written for Sir Henry Elliot by Nāyir i Rakhshān (see p. 446 *b*), in Shāhjahānābād, March 12th, 1851.

MEMOIRS AND TRAVELS.

Or. 1991.

Foll. 16; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 9 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik, about A.D. 1850.

An abstract of the *Safar Nāmah* of Nāṣir B. Khusrau (see p. 379 *b*), from the copy of Navvāb Ziyā ud-Dīn Khān. A notice of the author from the *Takirah* of Daulatshāh, and a table of geographical names, are prefixed, foll. 3—6.

It has been satisfactorily shown by Dr. Ethé, from various passages of the Divān of Nāṣir B. Khusrau, that the author was born in the neighbourhood of Balkh about A.H. 394, and that he had been some time residing in Merv. The main objections that have been raised, p. 380 *b*, against the identity of the writer of the *Safar Nāmah* with the celebrated poet fall therefore to the ground. See Dr. Ethé's introduction to the *Raushanā'ī Nāmah*, *Zeitschrift der Deutschen Morg. Ges.*, vol. xxxiii. p. 605.

Or. 1996.

Foll. 30; $12\frac{1}{4}$ in. by 9; 21 lines, $6\frac{1}{4}$ in. long; written in fair Shikastah-amiz, with

ruled margins; dated Rabī' I., A.H. 1211 (A.D. 1796).

The memoirs of Asad Beg Kāzvīnī, اسدبیک قزوینی

Beg. بنام ایند دانای توانای افرا ودانائی بزوه

Asad Beg was a native of Kāzvīn and a son of Khwājah Murād. His travels brought him in early life to Herat, where he acted for some time as Davāt-dār to the Vazīr Khwājah Afzal, and, associating with men of letters, attained great eminence in prose and poetry. Having proceeded thence to India, he attached himself to Shaikh Abul-Fazl, who showed him great regard, and with whom he stayed seventeen years.

After his patron had fallen a victim to the assassin Barsingh Dev, A.H. 1011, he passed into the service of Akbar, by whom he was sent upon a mission to Ibrāhīm 'Adil Shāh of Bijāpūr. According to the *Mir'āt i Jahān Numā*, fol. 302, from which the above is mostly taken, Asad Beg died A.H. 1030, leaving a Divān of 8000 lines and some Maṣnavis. But in a notice appended to the present copy, in the same handwriting as the text, it is stated that, after having been kept some time at a distance by Jahāngīr, he was again received into favour, obtained at the close of the reign the title of Pishrau Khān, and died under Shāhjahān, A.H. 1041. Asad Beg is mentioned as a poet in *Riyāz ush-Shu'arā*, fol. 37, and in *Hamishah Bahār*, Oude Catalogue, p. 118.

The memoirs begin with a circumstantial account of the assassination of Shaikh Abul-Fazl. They contain a detailed narrative of the author's proceedings from that day down to his admission to Jahāngīr's presence, and conclude with the death of Akbar and the installation of his successor upon the throne.

A summary of the work is given, with some extracts, in Elliot's *History of India*,

vol. vi. pp. 150—174. The whole has been translated by B. W. Chapman, whose version is preserved in manuscript, Add. 30,776, foll. 33—84.

The present copy is endorsed نسخہ احوال اسد بیک. On the fly-leaf is a short notice of the work by Ziyā ud-Dīn Khān.

Or. 1686.

Foll. 131; 6½ in. by 4; 9 lines, 2½ in. long; written in Nestalik on English paper, about A.H. 1850.

انيس الحجاج

"The pilgrim's companion," an account of a journey to Mecca and Medina.

Author: Ṣafī B. Valī, of Kāzvin, صفی بن ولی ساکن قزوین

Beg. الحمد لله وسلام على عباده الذين اصطفى

The author states that he set out on this journey from Dehli on the 12th of Rajab A.H. 1087, after obtaining leave from Zib un-Nisā, the daughter of Aurangzib, and after completing a Tafsīr dedicated to that princess. He wrote the present work while travelling, and, as he had been, down to his return to Dehli, about twelve months on the way, he divided it into twelve sections called Maslak.

The contents are, according to the preface, as follows:—Muḳaddimah. Voyage from Sūrat to Jiddah, fol. 7 *a*. Ṭarīḳ I., consisting of four Maslaks and a Tatimmah. Requisites of a sea-voyage, fol. 12 *b*. Ṭarīḳ II., similarly divided. 1. Rules and observances of the pilgrimage ('Umrah and Ḥajj), fol. 35 *b*. 2. Description of Mecca, of the Ka'bah, and of Masjid ul-Ḥaram, fol. 54 *a*. 3. History of Mecca, abridged from the work of Ḳuṭb ud-Dīn Ḥaidar Ḥanafī, fol. 79 *a*. 4. Extracts from the Mufarriḥat ul-Anām, or description of Mecca, by Sayyid Zain ul-'Abidin Kāshī, fol. 82 *b*. Tatimmah, treating

of the caravans which come from various countries and meet in Mecca, fol. 98 *a*. Ṭarīḳ III., similarly divided: 1. The author's journey to Medina, fol. 114 *a*. 2. Rules to be observed on entering Medina and visiting its shrines, fol. 117 *a*. 3. Description of the Ḥaram and of the city of the Prophet, fol. 61 *b*. 4. Stages between Mecca and Medina, fol. 66 *b*. Tatimmah. What the author saw in Jiddah and Mokha; praises to God for deliverance from danger, fol. 74 *a*. Khātimah. Some occurrences subsequent to the author's landing; on the honours due to pilgrims.

This copy is incorrect, defective, and, in some parts, much confused, owing apparently to the transposition of leaves in the MS. from which it was transcribed. The latter was, as stated by Sir H. Elliot on the fly-leaf, in the Topkhana library at Lucknow, and was embellished with drawings of the temples of Mecca and Medina, of caravans, etc.

Or. 1918.

Foll. 160; 11½ in. by 7; 17 lines, 4½ in. long; written in Nestalik, in the latter part of the 18th century.

Memoirs of the author and of his times.

Author: Ṭahmās Khān, طهماس خان

Beg. ثنا وحمد یحید آن خدا را که پیدا کرد او ارض وسمارا

The author, born of Armenian, Georgian, or Kurdish parents, in a village near Bāyazīd in Asia Minor, was carried off, as an infant, by the Uzbek bands of Nādir Shāh. Some years later his Uzbek master went to India, and enlisted in the army of Mu'īn ul-Mulk, Governor of Lahore (see p. 278 *b*), who, taking charge of Ṭahmās, had him trained, with some Moghuls of the same age, for military service. After the death of Mu'īn ul-Mulk (which happened A.H. 1167), Ṭahmās continued in the service of the Begam, the deceased governor's widow, who, after remaining some time in charge of the province, repaired to the court of Aḥmad Shāh Durrānī.

There the author, who had accompanied her, was well received, and saw much active service. Timūr Shāh raised him to the rank of Khān, changing his original name of Timūr to Ṭahmās Khān.

A difficulty with the Begam, whose intended second marriage he endeavoured to oppose, having compelled him to seek safety in flight, he repaired to Sirhind, where he stayed some time, and, passing on to Dehli, served successively under Zābiṭah Khān, and, after that Amīr's fall, under Zulfakār ud-Daulah Najaf Khān, who was his chief at the time of writing. He was then living at Dehli in great affluence, and had obtained from Shāh 'Ālam the titles of Muḥkim ud-Daulah I'tiḳād Jang Ṭahmās Khān.

The Amīr ul-Umarā Najaf Khān was from A.H. 1193 to his death in A.H. 1197 the virtual head of the Dehli government. See Ma'aṣir ul-Umarā, Add. 6567, fol. 227, Tarikh i Muzaḥḥarī, Or. 466, fol. 449, and Francklin, History of Shah Aulum, p. 97.

The author says that he wrote these memoirs for the benefit of his children, and completed them in A.H. 1193, a date expressed by the chronogram *شده این نسخه موزون*. He had previously written two works in the Turkī language, viz. a sketch of his life, and a Turkī manual called Aḥmad Nāmāh.

The memoirs are written in an extremely discursive style; the author narrates in great detail, but without any reference to dates, not only his own life and the military transactions in which he bore an active part, but all the contemporary events of which he had cognizance.

In a table of contents prefixed to the MS. the work is designated as *طهماسب نامه*,

4¼ in. long; written in Shikastah-āmīz; dated Samvat, 1867 (A.D. 1810).

شگرف نامه ولایت

Account of a journey to Europe by I'ti-ṣām ud-Dīn. See p. 383 *a*.

Or. 1866.

Foll. 59; 8¼ in. by 5¼; 15 lines, 3¼ in. long; written in small Nestalik, about A.D. 1854.

نوادر القصص

Anecdotal memoirs of the author's time, by Ghulām Muḥammad Khān, غلام محمد خان. Beg. [بعد] حمد و ثنا ایزد بی همتا و پس از نعت.

The author states that he had left his native town, Sirhind, at the age of twelve years, and had wandered in search of learning and in quest of a livelihood to the Eastern parts of India. At the request of his son Fazl Ḥusain, then in his fourteenth year, he jotted down in the present work some of the notable facts and events which had come under his observation, or which he had learned from trustworthy informants.

The narratives, which are written in a gossiping style and homely language, occasionally relieved by Persian and Hindustani verses, relate for the most part to the period extending from the invasion of Nādir Shāh to the latter part of the reign of Shāh 'Ālam. The author states, on fol. 17 *b*, that his main object was to disparage the court of Jaipūr, whereupon he proceeds to relate several instances of the treachery of its Rājahs. The last of these was the surrendering of Vazīr 'Alī Khān to the English, in Jumāda II., A.H. 1214.^a On that occasion the author was acting as veterinary surgeon to the detach-

Or. 1774.

Foll. 119; 8 in. by 5¼; about 13 lines,

^a See Thornton, British Empire in India, vol. v. p. 168, and Sulṭān ut-Tavārikh, fol. 230.

ment of Col. John Collins ^ج, who had been sent from Farrukhabād to Jaipūr in pursuit of the fugitive.

He appears to have served at one time under the Vazīr Shujā' ud-Daulah, and states incidentally, fol. 27 *b*, that he had been wounded at the battle of Baksar (A.H. 1178).

Contents : Detached notices and narratives relating to Lahore, Kaṣūr, Kashmīr, Tibet, Multān, Siyālkot, Bilāspūr and other places in the province of Sirhind, fol. 3 *a*. Dehli, fol. 15 *b*. Jaipūr, fol. 17 *b*. History of Kāsim 'Alī Khān, Navvāb of Bengal, fol. 23 *b*. The Rohillas of Kather and Najib Khān, fol. 29 *a*. Ghāzī ud-Dīn Khān and the Jāt chiefs from Sūrajmal to Ratan Singh, fol. 32 *a*. The Bangash chiefs of Farrukhabād, fol. 36 *b*. The Marattahs and the battle of Pānīpat, fol. 48 *a*. Wars of Shujā' ud-Daulah with the Rohillas, fol. 50 *b*. Tales and anecdotes, fol. 52 *a*.

It is stated in the subscription that the MS. had been copied from the author's autograph. On the fly-leaf is written : "Transcribed by Wyliat Allee Moonshee from a copy in the possession of Nawab Dilawur Jung, residing in Farruckabad. Calcutta, March 3rd, 1854."

Or. 2009.

Foll. 130; 12½ in. by 8½; 11 lines, 4¾ in. long; written in Nestalik, in the early part of the 19th century.

Diary of the author's travels in central Asia.

Author: Sayyid 'Izzat Ullah, سید عزت اللہ

Beg. احوال سفر بخارا و تفصیل منازل از اتک تا کشمیر

Mir 'Izzat Ullah, who is described by Moorcroft as a native gentleman of talent and information, states in the opening lines that he undertook the journey here re-

corded at the request of the last-named traveller. He started from Dehli on the seventh day of Rabi' II., A.H. 1227, 20 April 1812, left Atak on the seventh of Rajab in the same year, and travelled through Kashmīr, Tibet, Yarkand, Kashghar, the frontiers of China, Kōkān, Samarḳand, Bukhārā, Balkh, Khullam, Bāmiyān, and Kābul, returning to Peshāwar at the end of Zulhijjah, A.H. 1228, the 16th of December, 1813. He added to his own observations those of his companion Ḥāfiẓ Fāzil, whom he had sent from Atak to Bukhārā.

Mir 'Izzat Ullah subsequently accompanied Wm. Moorcroft, as native secretary and interpreter, on a journey to the same regions from 1819 to 1824. He quitted the party on his return journey to India at Kūnduz, in December 1824, but died in Kābul in the course of the following year. See Moorcroft's Travels, edited by H. H. Wilson, London, 1841, preface, pp. 18, 50, vol. i. p. 2, and vol. ii. p. 434.

The present volume bears upon the fly-leaf the title of کتاب مسیر عزت اللہ. Its most interesting portion has been translated by H. H. Wilson, and published in the Quarterly Oriental Magazine, Calcutta, 1825, no. v. pp. 103—121, no. vi. pp. 285—302, no. vii. pp. 126—140, and no. viii. pp. 285—298. Wilson's version has been re-translated into French and German; see Magasin Asiatique, Juillet, 1826, and Ritter's Asien, vol. ii. A complete translation by Capt. Henderson has been published under the title of Travels in Central Asia, by Meer Izzut Oollah, Calcutta, 1872.

Or. 1785.

Foll. 70; 10 in. by 6¼; 15 lines, 4 in. long; written in fair Shikastah-āmīz, about A.D. 1846.

Narrative of a journey to Kashmīr in 1846.

Author: Ganes̄hī La'l, گنیشی لعل.

Beg. برسیاحان ممالك فهم ودانش

This is a diary kept by the author during a journey on which he accompanied Charles [Stewart] Hardinge [afterwards Viscount Hardinge] and Captain [Arthur Edward] Hardinge, sons of the Governor-General, Lord Hardinge. It begins on the 28th of March, 1846, the day on which the travellers started from Lodhiyānah, and concludes abruptly with their arrival at Sā'irī [Thornton's Syree], state of Kūnhār, on the 11th of June in the same year. It contains descriptions and historical accounts of the localities visited, with tabulated genealogies of several native chiefs.

LETTERS AND EPISTOLARIES.

Or. 1739.

Foll. 190; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 15 lines, 3 in. long; written in neat Nestalik; dated A.H. 915 (A.D. 1509).

رياض الانشا

Letters of Maḥmūd B. Muḥammad Gilānī, محمود بن محمد گیلانی, collected and edited, with a preface, by the author.

Beg. یا من توحید ببدایع الابداع والانشاء

The author, commonly known as Khwājah Maḥmūd Gāvān, has been already mentioned, p. 528 *a*. He states in the preface that his grandfather and father had been raised to the post of Vazīr, and that, although inclined to give up worldly pursuits for a religious life, he had been led by circumstances to accept the same employment. He adds that his letters, although written in the midst of the distracting cares and anxieties of office, had been much admired, and that

he had yielded to the entreaties of his friends by collecting those of which rough draughts had been preserved. See Hammer, Wiener Jahrbücher, vol. 62, Anzeige Blatt, p. 17, Vienna Catalogue, vol. i. p. 261, Anquetil, Zendavasta, p. dxxxī, the St. Petersburg Catalogue, p. 416, and Krafft's Catalogue, p. 26.

The letters are not arranged according to any obvious plan. Among the persons to whom they were addressed, and whose names are found in headings apparently due to the author, the most notable are the following: 'Abd ur-Raḥmān Jāmī; three letters, foll. 24 *b*, 143 *a*, 157 *a*. Sultan Abū Sa'īd Gūrgān, fol. 28 *a*. Sultan Muḥammad B. Murād Khān, of Turkey, fol. 34 *a*. Sultan 'Alā ud-Dīn, of Gilān; four letters, foll. 37 *a*, 43 *b*, 97 *b*, 148 *b*. Sharaf ud-Dīn 'Alī Yazdī, fol. 61 *a*. Maḥmūd Shāh, of Gujrat; three letters written in the name of Muḥammad Shāh Bahmanī, foll. 68 *a*, 92 *b*, 111 *a*. Shaikh Da'ūd, envoy of Maḥmūd Khiljī, fol. 94 *a*. Jalāl ud-Dīn Davānī (see p. 442 *b*), fol. 163 *a*. Maulānā Khalīl Ullah (see p. 641 *b*), fol. 165 *a*.

The collection includes a Ḥaṣīdah in praise of Muḥammad Shāh Bahmanī, fol. 139 *b*, another in praise of Humāyūn Shāh, fol. 188 *a*, and several letters addressed to the author's relatives, viz. to his brother in Gilān, fol. 50 *a*, 54 *b*, 81 *b*, 87 *b*, 128 *a*, to his son, Ulugh Khān, foll. 114 *b*, 115 *b*, to another son, Khwājah 'Abd Ullah (on landing at Dābūl on his journey to India), fol. 126 *b*, and to a third son, Malik ut-Tujjār, foll. 133 *a*, 138 *a*.

Or. 1994.

Foll. 174; $6\frac{3}{4}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{5}{8}$ in. long; written in Naskhi, with ruled margins; dated Jumāda II., A.H. 1011 (A.D. 1602).

بدائع الانشا

The Inshā of Yūsufī. See p. 529 *a*.

Or. 1856.

Foll. 54; $6\frac{1}{4}$ in. by 4; 11 lines, 2 in. long; written in Nestalik, about A.D. 1850.

Letters written to the emperor Akbar by Shaikh Faiẓī, during his mission to the Decan, A.H. 999, واقعہ چند کہ شیخ فیضی از سفر، with a short notice of their contents in the handwriting of Dr. Sprenger.

These letters are included in the Laṭīfah i Fayyāzī (see p. 792 *a*). A translation by Lieut. Prichard is preserved in manuscript, Add. 30,795, foll. 415—453. An extract will be found in Elliot's History, vol. vi. pp. 147—149.

Or. 1643.

Foll. 48; $9\frac{1}{4}$ in. by 6; 15 lines, 4 in. long; written in Shikastah-āmīz, apparently in the 18th century.

رقائم کرائم

Letters of Aurangzib, collected by Sayyid Ashraf Khān (see p. 400 *b*).

Or. 1702.

Foll. 403; $8\frac{3}{4}$ in. by $5\frac{1}{2}$; 13 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

A collection of letters written by the sovereigns of India and Persia, and by some Amirs and officials of the Court of Dehli. It has no preface, and the arrangement does not follow any methodical order, except in so far that letters of the same writer are generally grouped together.

In the subscription the work is designated by the title of جامع الانشا, and the compiler is called Munshī Bhāgchand. From a pencil note written by Sir H. Elliot on the fly-leaf, we learn that the MS. was transcribed from a copy belonging to the Rajah of Balamgarh (Thornton's Bulubgurh).

Contents:—Letters of some Amirs and Munshis of the reigns of Shāhjahān and Aurangzib, viz. Aṣaf Khān, Vazīr of Shāhjahān, fol. 1 *a*, Ja'far Khān, Vazīr of Aurangzib, fol. 8 *a*, Saif Khān, fol. 12 *a*, Ḥakim Hāziq, fol. 15 *a*, Aghā Muḥammad Ḥusain Najī, fol. 18 *a*, Mukram Khān, fol. 26 *a*, Muḥammad Ṣalīḥ, fol. 28 *a*, Mirzā Rājah Jaisingh (Kachhvāhah), foll. 31 *b*, 65 *a*, Rustam Khān, foll. 39 *b*, 96 *b*, Mukhlis Khān, fol. 45 *a*, Sa'd Ullah Khān, fol. 101 *b*.

Royal letters, as follows: Shāhjahān to 'Adil Khān of Bijāpūr, to Ḳuṭb ul-Mulk of Golconda, to Shāh Ṣafī of Persia, to Shāh 'Abbās II., to Naẓr Muḥammad the Uzbek, and Muḥammad Khān, Sultan of Turkey, fol. 104 *b*. Princess Jahanārā to Aurangzib, fol. 156 *b*. Aurangzib to Shāhjahān, and the latter's answers, fol. 158 *a*. Shāh Ṭahmāsp to Muḥammad Khān, governor of Herat, and Humāyūn to Shāh Ṭahmāsp, fol. 175 *a*. Ḥasan Beg Bahādur to Yādgar Mirzā, fol. 175 *a*. Sulṭān Ḥusain to Ḥasan Beg Bahādur, fol. 185 *a*. Fīrman to Mīr 'Alī Shīr, fol. 193 *a*. Akbar to 'Abd Ullah Khān of Turān, and to Bākī Khān of Māvarā-annahr, fol. 196 *b*. 'Abbās I. to Akbar and to the Sultan of Turkey, fol. 206 *a*. Shāhjahān (as prince) and Sulṭān Parviz to 'Abbās I., fol. 210 *b*. Shāh Ṣafī to 'Adil Khān of Bijāpūr, fol. 220 *a*. Nizām Shāh to Sultan Maḥmūd of Mālwah, fol. 224 *a*. Sanads, or forms of appointment, fol. 232 *b*. The Shāh of Persia to the Sultan of Turkey, fol. 246 *a*. Jahāngīr to Shujā' Aḥmad Khān of Kāshghar, and to Shāh 'Abbās I., fol. 265 *b*. Shāh Ṭahmāsp to Sulaimān I. and to Prince Bāyazīd, fol. 276 *b*.

The next-following part of the volume, foll. 304—398, contains letters and short notes, mostly without headings, written apparently by Aurangzib and his brothers. At the end are found a letter of Nizām ul-Mulk to Malik Shāh, and two letters of Ja'far Khān to Aurangzib.

Or. 1735.

Foll. 214; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

نگارنامه منشی

A collection of letters and examples of official documents.

Author: Munshī Malikzādah, منشی معروف بمالك زاده

Beg. منشی حکمت کامله ایزدی چون بارادت ازلی

The author gives in his introduction an account of some eminent Munshis, fol. 3 *b*, and a sketch of his own life, fol. 6 *b*. From the latter the following facts may be gathered. Malikzādah was first in the employ of the Kāzī Muḥammad Munir. After the death of Lashkar Khān (A.H. 1081; see Ma'aṣir ul-Umarā, fol. 434) he entered the service of Prince Muḥammad Mu'azzam Shāh 'Alam, whose son, Prince Mu'izz ud-Dīn, he accompanied in the campaign to Kābul. Having been afterwards appointed Munshī of the Divānī, he served in that capacity in the Decan under two successive Divāns, Raḥmat Khān and Bashārat Khān. On the latter being recalled from Aurangābād to the capital, the author obtained leave, on account of old age (he was then in his seventieth year), to remain in the former city, and compiled the present work, which he completed A.H. 1095.

The Nigār Nāmah is divided into two Daftars. Daftar I. comprises the author's own compositions classed in four Ṣafḥahs. Daftar II. contains, in five Ṣafḥahs, select compositions of other Munshis, principally those of Shaikh Ṭālī'yār Ūdirāj, Munshī of Rustam Khān (who after the death of Rustam Khān, A.H. 1068, became the confidential adviser of Rājah Jaisingh, see fol. 5 *a*), and of Amānat Khān, called Mir Mu'in ud-Dīn Aḥmad, who was Divān of the Khāl-ṣah in the reign of Aurangzib (and resigned

in the 18th year, A.H. 1085; see Tazkirat ul-Umarā, fol. 13).

The above division, however, is not consistently carried out in the present copy, which omits the headings of some of the sections, and is imperfect at the end.

Contents:—Daftar I. Ṣafḥah 1. Letters of the princes Muḥammad Mu'izz ud-Dīn and Muḥammad Khujistah-Akhtar to Aurangzib and members of the imperial family, fol. 11 *a*. Ṣafḥah 2. Letters of Amīrs, fol. 29 *a*. Ṣafḥah 3. Letters of officials in the Divānī or financial department, fol. 34 *b*. Parvānahs, Sanads, and other official documents, fol. 89 *a*. Letters of the author and his friends, fol. 132 *b*. Firmāns addressed to Rājah Jaisingh and others, fol. 157 *a*. Sanads of the imperial Daftar, fol. 174 *b*. Ṣafḥah 2 (Daftar II.). Imperial Manshūrs, or edicts, and Nishāns, fol. 201 *a*. Ṣafḥah 3. Letters of Khāns, fol. 211 *b*.

Or. 2018.

Foll. 114; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 17 lines, $3\frac{3}{4}$ in. long; written in Shikastah-āmīz, apparently in the 19th century.

The same work.

This copy contains more than the preceding; but the rubrics being wanting throughout the volume, with the exception of the first twenty-five leaves, the contents cannot be accurately determined.

Or. 1725.

Foll. 24; 14 in. by $8\frac{1}{2}$; 23 lines, $5\frac{1}{4}$ in. long; written in Nestalik, with ruled margins, apparently in the 18th century.

رياض الوداد

A collection of letters and other compositions in ornate prose.

Author: Izad Bakhsh Rasā, ایزد بخش رسا

Beg. سبحان الله اين چه افصال و احسان

The author claims descent from Āṣaf Khān Ja'far, an Amīr of the reign of Akbar. Mirzā Badī' uz-Zamān Kifāyat Khān, whom he calls his grandfather, fol. 9 *b*, died, as stated in the *Tazkirat ul-Umarā*, fol. 83, in the 13th year of Aurangzib's reign. Mirzā Īzād Bakhsh is mentioned in the *Riyāz ush-Shu'arā*, fol. 196, as a writer of some merit who lived in Akbarābād, and died in the time of 'Alamgīr, while, according to the *Hami-shah Bahār*, Oude Catalogue, p. 123, the date of his death was A.H. 1119.

The letters, the dates of which range from A.H. 1084 to 1103, are addressed to 'Alamgīr, Prince Muḥammad 'Azīm, Imām 'Abd ul-'Azīz, Shaikh Muḥammad Vāriṣ, Shukr Ullah Khān, Navāzish Khān, Luṭf Ullah Khān, and other Amīrs and writers of the reign of Aurangzib.

Or. 1776.

Foll. 88; 8 in. by $5\frac{1}{4}$; 18 lines, $3\frac{1}{2}$ in. long; written in Shikastah, in the 18th century.

A collection of letters written by the emperors Farrukhsiyar and Muḥammad Shāh, and by the chief officers of state, to Rajah Chhabilah Rām and his successors, together with the answers of the latter.

Chhabilah Rām, a Nāgar Brahman of Guj-rāt, was one of the early supporters of Farrukhsiyar, who rewarded his services with the title of Rajah and the office of Divān i Khālīṣah. He was afterwards appointed governor of Ilāhābād, where he died A.H. 1131. Girdhar, son of his brother Dayārām, succeeded to the title and was made Šūbah-dār of Oude. In A.H. 1137 he was transferred to the government of Mālwah, where he fell in an encounter with Holkar's troops A.H. 1139. See Khāfi Khān, vol. ii. p. 842, Ma'a-ṣir ul-Umarā, Add. 6567, fol. 278, and Grant Duff's *History of the Marattas*, vol. i. pp. 488, 513. We learn from the present work

that Rajah Chimnā, son of Chhabilah Rām, in whose life-time it was written, was appointed, in lieu of his deceased cousin Girdhar, Šūbahdār of Mālwah.

The compiler's preface, which is imperfect at the beginning and does not disclose his name, is written in the stilted style usual to Munshis. The work is divided into three sections (Faṣl), comprising severally the letters of Rajah Chhabilah Rām, fol. 14 *a*, of Rajah Girdhar Bahādur, fol. 58 *a*, and of Rājah Chimnā, fol. 74 *b*.

In the subscription the work is described as a history of the emperors Farrukhsiyar and Muḥammad Shāh, and is designated by the title of *نسخه عجایب الافاق غرایب الدهر*. An abstract of the contents of the letters occupies foll. 2—7.

Or. 1719.

Foll. 35; $8\frac{1}{2}$ in. by 5; 15 lines, 3 in. long; written in small Nestalik; dated June, A.D. 1852.

The second part (Faṣl) of the epistolary compositions of Munshī Ṣāhib Rāi منشی صاحب رای

It contains letters written in the name of Muḥammad Khān Bahādur Ghāzanfar Jang (Bangash), to some of the leading Amīrs of his time.

Muḥammad Khān Bangash, founder of the family of the Rā'is of Farrukhābād, and an early follower of the Sayyids, obtained from Muḥammad Shāh, A.H. 1143, the governorship of Mālwah, and died in his native place, Farrukhābād, A.H. 1156, at the age of nearly eighty years. See *Tārīkh i Muḥammadi*, fol. 297, and *supra*, p. 960 *a*.

The letters are addressed to the Vazīr I'timād ud-Daulah Ḳamar ud-Dīn Khān, fol. 3 *b*, Nizām ul-Mulk Āṣaf Jāh, fol. 10 *b*, Amīr ul-Umarā Khāndaurān, fol. 20 *b*, the Bakhshi Raushan ud-Daulah Zafar Khān, fol. 25 *b*, and a few others.

Or. 1809.

Foll. 52; $8\frac{1}{2}$ in. by $5\frac{3}{4}$; 12 lines, $3\frac{5}{8}$ in. long; written in Shikastah; dated Muḥarram A.H. 1222, March, A.D. 1807.

گلدسته فیض

Letters and other compositions in verse and prose by T'hūrimal Munshī, surnamed Tamkin, تہوریمل منشی تمکین تخلص, collected and edited by his grandchild Purān Chand Sarshār, son of Bakhtamal B. T'hūrimal,

پران چند سرشار ولد بختمل بن تہوریمل

Beg. غنچہ زبان باہتر از نسیم شکر قادری

The work consists of six sections (Faṣl) enumerated in the preface. The first, comprising the author's letters, is the only portion of the work contained in this volume. The letters belong to the early period of the reign of Muḥammad Shāh. The date A.H. 1139 appears on fol. 43 a.

Or. 1678.

Foll. 106; $12\frac{1}{2}$ in. by 7; 18 lines, $3\frac{1}{2}$ in. long; written in cursive Nestalik; dated Rabi' II., A.H. 1212 (A.D. 1797).

چار چمن

"The four lawns," a collection of letters and other pieces in prose and verse.

Author: Muḥammad Mir, poetically surnamed Arshad, محمد میر مخلص بارشد

This volume contains only the last two of the four parts (Chaman) into which the work is divided. The third Chaman contains letters written by the author to some Amirs and personal friends. The fourth comprises congratulatory pieces, descriptions of festivals, and records of contemporary events. Among the last there are two of some extent, namely, 1. An account of the advance of Aḥmad Shāh Durrānī upon Dehli and of

his return to his dominions, A.H. 1170, fol. 82; 2. A narrative of the expedition sent by Muḥammad Shāh against the Rohilla chief 'Alī Muḥammad and of the latter's submission (A.H. 1158). The first piece of the same part bears a still earlier date; it is a description of the festivities by which the marriage of the eldest son of the Vazīr was celebrated in A.H. 1143.

The author's Takhalluṣ, Arshad, occurs in some of the poetical pieces, foll. 17 a, 74 b, 105 a, etc., while his proper name is incidentally mentioned on fol. 66 a.

Or. 1910.

Foll. 67; $7\frac{3}{4}$ in. by $5\frac{1}{4}$; about 17 lines, 4 in. long; written in Shikastah, apparently in the 18th century.

A collection of letters written by various persons, during the reign of 'Ālamgīr II. and the early part of the reign of Shāh 'Ālam.

Beg. نوع به نوع سپاس و کونا کون قدسی لباس

The title Gulshan i Bahār, and the compiler's name, Munshī Jaswant Rāi, are found in the following subscription: تمام نسخہ کلشن بہار من تصنیف منشی جسونت رای بہادر بتاریخ نہم صورت اختتام یافت

The letters, which are without headings, dates, or signatures, have evidently a special connexion with the Jāt chief Rājah Javāhir Singh, who succeeded his father Sūraj Mal A.H. 1178, and died A.H. 1182. Some are written in his name to the emperor, others are addressed to him, while in many, evidently written by his dependants, he is spoken of as the reigning prince, and his feats are celebrated in prose and verse.

Most of the letters contain circumstantial intelligence of contemporary transactions, political and military, in various parts of Hindustan and of the Deccan. They refer principally to the proceedings of the following leading men of the period: Aḥmad

Shāh Abdālī, Ghāzī ud-Dīn Khān, Najīb ud-Daulah, Zābiṭah Khān, Shujā' ud-Daulah, Ṣalābat Jang, Nizām 'Alī Khān, Malhār Rāo (Holkar), and Raghunāth.

Or. 1807.

Foll. 154; 9 in. by 5½; 14 and 15 lines, 3½ in. long; written in Shikastah-āmīz; dated Kashmīr, Samvat 1889 (A.D. 1832).

انشاء نیازنامه

A collection of letters by Sujān or Sunjān Rāipūrī, سنجان رای پوری.

Beg. محمد یحییٰ بحضرت منشاء معنی کہ منشی فطرت را

The work is stated to be divided into three parts (Kism) as follows: I. عرایض, or letters to men of rank, fol. 3 a. II. رقایم, or familiar letters, subdivided into two sections (Namat), viz. letters of business, and letters of friendship, fol. 78 b. III. نمرهای متفرق, or miscellaneous compositions. The present copy contains only the first Kism and a portion of the second.

An abstract of the work will be found in Or. 1733, foll. 179—184. The author's surname, as well as various places mentioned in the letters, points to Rāipūr (one of the petty Sikh states of the province of Ambālah, see D'Cruz, "Political relations," p. 162) as his residence. He appears to have been in the service of the Rājah of that place in the time of Shujā' ud-Daulah (A.H. 1167—1188). The letters relate mostly to local events and to the management of the Rājah's estates.

Or. 1722.

Foll. 127; 11 in. by 5¾; 17 lines, 4 in. long; written in Nestalik, about A.D. 1800.

منتخب الحقائق امیر الاملا

Letters of Dalpat Rāi دلپت رای edited after his death by his brother Amīr Chand, son of Lālah Khwushyābī Mal, امیر چند خلف لاله خوشیابی مل

Beg. شکر و سپاس ایند بیچون کہ بعد تالیف نسخه امیر الانشا

These letters, written by Dalpat Rāi and some of his contemporaries in the first years of the 13th century of the Hijrah, are mostly addressed to Ranjīt Singh and some other Sikh chiefs, and relate to private and public affairs in the Panjāb. The collection includes some letters of Ranjīt Singh, Timūr Shāh and Zamān Shāh.

The date of the compilation, A.H. 1209, (A.D. 1794—5) is fixed in a versified chronogram by the words انشا [در علم ع.ع.]. It is stated at the end that the work, which is there designated by the title of Amīr ul-Imlā, was cut short by the death of the editor, which happened in Samvat 1852, (A.D. 1795).

Or. 2023.

Foll. 163; 9 in. by 5; 17 lines, 3⅞ in. long; written in Shikastah-āmīz; dated Sūk Aḥmad, Gujrāt, Samvat 1895 (A.D. 1838.)

منشآت اعظم

A manual of epistolary composition.

Author: Muḥammad A'zam K'hartali, محمد اعظم کهرتلی

Beg. اعظم ترین صفت و ثنای حمد خالق است

The author deplores in his preface the perverse taste of contemporary Munshis and their departure from the ruling principle of earlier writers, who condensed much matter in few words. He states that he had written the present work at the request of a holy

personage to whom he was devotedly attached, Sayyid Muḥammad Ghaus Gujrātī.

Contents: Preface, fol. 1 *b*. Bāb I. Preliminary notions, fol. 8 *a*. Bāb II. Rules of composition, fol. 13 *a*. Bāb III. Various modes of expressing the same idea, fol. 18 *a*. Bāb IV. Models of letters, and forms of official and legal documents in three Faṣls, fol. 81 *a*. Bāb V. Numerical notation and arithmetic, fol. 139 *b*. Khātimah. Ethics, fol. 159 *a*.

OFFICIAL MANUALS.

Or. 1641.

Foll. 199; 8 in. by 6½; about 9 lines, 3½ in. long; written in Nestalik and Shikastah, apparently in the 19th century.

ضوابط عالمگیری

Zavābit i 'Ālamgīrī, an official guide compiled under Aurangzib.

It appears to have been written in the latter part of the reign. A reference to the 34th year (A.H. 1101) occurs on fol. 74 *b*.

An extract from the same work is to be found in Or. 1763, foll. 380-1.

The contents are drawn up in tabular form under the following principal heads:—*Ṣūbahs* of India, and distances of the principal towns, fol. 4 *a*. Lists of officials, rules of the service, forms of appointment, salaries, etc., fol. 16 *a*. Ambassadors, fol. 74 *b*. Members of the imperial family, fol. 76 *b*. List of the *Manṣabdārs* of Aurangzib's reign, with the dates of their appointments, fol. 82 *b*. Titulature of the princes and great office-holders, fol. 78 *b*. Dates of the principal events and campaigns of the reign of Aurangzib, with particulars of the sieges of Bijāpur and Golconda, fol. 111 *a*. Departments of state, *dépôts*, and fortresses, fol.

133 *b*. Tables of the *Parganahs* of the various *Ṣūbahs* and their revenue, fol. 148 *b*. Officers who entered the service after the siege of Bijāpur, fol. 160 *b*. Chronological tables of the Sultans of Dehli from the Ghūris to Aurangzib, of the Ghaznavis, and of the rulers of Bengal, fol. 166 *b*. Miscellaneous notices, fol. 177 *a*.

Or. 1690.

Foll. 197; 9½ in. by 7½; 15 lines, 4½ in. long; written in Nestalik; dated February, 1848.

دستور العمل

Official manual, consisting chiefly of chronological notices relating to the reigns of Shāhjahān and Aurangzib.

Beg. فهرست تواریخ راجهای دهلی وغیره

A.H. 1118 is twice mentioned, foll. 15 *a* and 20 *a*, as the current year, but later additions come down to the second year of the reign of Farrukhsiyar, A.H. 1126.

Contents:—Sketch of the *Rājahs* of Dehli (from the *Rājavalī* of Valī Rām), fol. 2 *b*. Chronological account of the Sultans of Dehli (abridged from the history of Nizām ud-Dīn Aḥmad), and of Tīmūr and his successors down to the accession of Aurangzib, fol. 10 *a*. Titles and commands conferred by Shāhjahān on the princes and Amīrs, fol. 91 *b*. Dates of the journeys and campaigns of Shāhjahān, fol. 98 *a*. Salaries, commands, and titles of the Amīrs of his court, fol. 100 *b*. Children and grandchildren of Shāhjahān, fol. 117 *a*. Chronological record of the reign of Aurangzib, fol. 120 *a*. His children and grandchildren, fol. 136 *b*. The office-holders of his reign, fol. 139 *a*. Dates of the journeys and campaigns of Aurangzib, fol. 145 *a*. Chronology of the reigns of Bahādūr Shāh, fol. 149 *b*, Jahāndār Shāh, fol. 156 *a*, and Farrukhsiyar, fol. 160 *b*.

The rest of the volume from fol. 171 *a* to the end is filled up by miscellaneous notices relating to official calculations, to successive Divāns, to the calendar, salaries, weights and measures, titulature, distances between the towns of India, etc.

Sir H. Elliot has written on the cover: "Transcribed from a copy in the Asiatic Society, Calcutta, Sept. 14, 1854."

Or. 2026.

Foll. 83; 8 in. by $4\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long; written in Nestalik; dated Zulkā'dah, A.H. 1259 (A.D. 1843).

دستور العمل

A manual of numerical notation and account keeping, for the use of public accountants.

Beg. نظام ارای دفاتر کون و مکان و ضوابط

It was written after the time of Aurangzib, whose reign is spoken of as past, fol. 53 *b*. The author does not give his name. In the subscription the work is attributed to Rājah Rūp, "a pupil of Mahārājah Todarmal."

Or. 1779.

Foll. 242; $7\frac{1}{4}$ in. by $4\frac{1}{2}$; 13 lines, $2\frac{1}{2}$ in. long; written in Nestalik, apparently in the 18th century.

Revenue tables of the Šūbahs and Parganahs in the reigns of Shāhjahān and Aurangzib, with forms of appointment to various offices.

Or. 2011.

Foll. 111; $10\frac{1}{2}$ in. by 8; 13 lines, $5\frac{1}{2}$ in. long; written in cursive Nestalik, apparently in the 19th century.

دیوان پسند

An official manual relating to the management of land and to the collection of revenue.

Author: Chhatar Mal son of Rāi Purān Chand Munshī (see p. 987 *a*), چهرمل ولد رای، بران چند منشی

Beg. تخم ریزی حمد و ثنا در زمین عجز و نیاز

The author, who in the preface boasts of his great official experience, divides the work into four sections, called Dastūrs, with the following headings: I., fol. 5 *b*, در بیان درستی زمین های کشتکار و تعیین جمع سرکار و بعضی حساب در پیداوری اجناس, II., fol. 67 *a*, سیاق و شمار در بعضی انتظام مهمات, III., fol. 80 *b*, مزروعه در بعضی دست, IV., fol. 92 *a*, مالی و ملکی اوپرات معامله.

Or. 1906.

Foll. 31; 11 in. by 7; 13 lines, $4\frac{1}{4}$ in. long; written in Nestalik about A.D. 1850.

رساله مناصب

An official directory of the empire of Dehli.

Author: Najaf 'Alī, نجف علی

Beg. پس از نیایش بارگاه دشور فزون دهش

This work, dedicated to Sir Henry Miers Elliot, first secretary to the Governor General, is said to have been compiled from the Ā'in i Akbarī and the official records of the reigns of Shāhjahān and 'Alamgīr.

It consists of the following seven chapters (Fasl), partly drawn up in tabulated form: I. Offices, salaries, and regulations of Akbar's reign, fol. 4 *a*. II. Similar notices relating to the reign of Shāhjahān, fol. 10 *b*. III. Šūbahs of India, their areas, divisions, and revenue, in the reign of Akbar, fol. 17 *b*. IV. The same in the reign of Shāhjahān, fol. 23 *b*. V. The same in the reign of 'Alamgīr, fol. 25 *a*. VI. Troops stationed

in the Šūbahs during the reigns of Akbar and Shāhjahān, fol. 27 *a*. VII. Public buildings, pious foundations, and festivals, in the same reigns, fol. 28 *b*.

Or. 1907.

Foll. 53; 11½ in. by 7½; 11 lines, 4½ in. long; written in Nestalik, A.D. 1851.

Another copy of the above work, containing, especially in the seventh chapter, foll. 44—53, much additional matter. The work was completed, as stated at the end, on the 29th of Zulkā'dah, A.H. 1267.

GEOGRAPHY.

Or. 1987.

Foll. 230; 8¼ in. by 5¼; 15 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—140. Extracts from the geography of Ḥāfiẓ i Abrū. See p. 421 *b*.

They agree with the corresponding portions of the copy already described, Or. 1577, and are as follows:—Table of the Geography, fol. 2 *b*. Preface to the Geography, fol. 11 *a*. Map of the world, fol. 16 *b*, 17 *a*. Preface to the History, fol. 18 *b*. (Although agreeing in the main with the text of Or. 1577, foll. 9—20, this preface has a different beginning, namely: حمد بچند وثنای بیعدهد (قادری را سزد که مشرب احداثش). Introduction to the Geography, from the beginning to the article on Baḥr Kūlzum (Or. 1577, foll. 20 *a*—23 *a*), fol. 45 *a*. Nahr i Hind (Or. 1577, fol. 33 *a*), fol. 52 *b*. On a nameless mountain extending from China to Farghānah (Or. 1577, fol. 36 *a*), fol. 53 *b*. Abstract of the history of the rulers of Khorasan from the Sāmānis to the Ghūris, fol. 54 *b*. De-

scription of Arabia (Or. 1577, fol. 37), fol. 58 *b*. Description of Kirman, (Or. 1577, foll. 139-40), fol. 59 *b*. Rulers of Kirman (*ib.*, foll. 141—173), fol. 63 *a*—149 *b*.

In the subscription it is stated that the MS. from which the extracts were taken, and which is designated as the first volume of تاریخ حافظ ابرو, consisted of 268 folios with 15 lines in a page.

On the first page is the following note pencilled by Sir H. Elliot: "Transcribed from Mr. J. B. Elliot's copy at Patna by Moonshee Mullah Baksh."

II. Foll. 150—230. Extracts from سیر البلاد, a Persian translation of the geographical work of Qazvinī entitled آثار البلاد.

Translator: Muḥammad Murād B. 'Abd ur-Raḥmān, محمد مراد بن عبد الرحمان.

Beg. حمد عالی اساس و سیاس بیرون از حد قیاس.

The translator, who mentions incidentally, fol. 198 *b*, Shāhjahān as the reigning sovereign, states in the preface that he made this version by order of his patron Mūsavi Khān.

That Amīr, whose original name was Mir 'Alī Aṣghar, was appointed in the 17th year of Jahāngīr's reign to the office of Ṣadr i Kull, and was deposed in the 16th year of Shāhjahān (A.H. 1052—3). He died A.H. 1054. See Tazkirat ul-Umarā, fol. 96, Ma'āṣir ul-Umarā, fol. 489, and Padishāh Nāmah, vol. ii. p. 372. The present translation must have been written between the accession of Shāhjahān, A.H. 1037, and A.H. 1054. The extracts, which range over the entire work, consist chiefly of articles relating to India or the neighbouring countries.

Or. 1695.

Foll. 168; 8 in. by 5; 13 lines, 3¼ in. long; written in Nestalik A.H. 1262 (A.D. 1846).

مجمع الغرائب

The wonders of the world, by Sultān Muḥammad B. Darvish Muḥammad. See p. 426 *a*.

This copy has a lacuna extending from the ninth line of the preface to the close of the first section of Bāb I. There are also a few gaps and transpositions in the body of the work, and the Khātimah is wanting. The latter part of the volume, foll. 149—168, is a modern addition; it contains, among various dates posterior to the author's time, a reference to the death of Aurangzib.

In the subscription the work is designated as follows: منتخب التواريخ مظاهر الاشياء من الارض [الى] السما من تصنيف ابن درويش محمد بلخي

Or. 1808.

Foll. 90; 9½ in. by 6; 17 lines, 3½ in. long; written in Nestalik; dated Jumada II., A.H. 1238 (A.D. 1823).

شجاع حيدري

A cosmographical work by Muḥammad Haidar. See p. 427 *a*.

Or. 1944.

Foll. 31; 8 in. by 6½; 9 lines, 3½ in. long; written in Nestalik; dated Muḥarram, A.H. 1268 (A.D. 1851).

I. Foll. 1—28. Extract from the work entitled *سجدة العالم* by Ḥakīm Mahārat Khān Iṣfahānī.

The author speaks of Dehli as his habitual residence; but he states incidentally, fol. 9 *b*, that he had spent two years in Lahore, and refers to the stay of Shāh 'Alam (Bahādur Shāh) in that city and to his death (A.H. 1124) as events of recent date.

The extract consists of short notices on the following places:—The desert of Kirman,

Khūzistān, Ahvāz, Shushtar, 'Askar Mukram, Dizfūl, Sistān, Farāh, Qandahār, Ghaznīn, Lahore, Sīhrind, etc., Dehli, Agra, Lucknow, Kālpi, India in general, Syria, and Jerusalem.

II. Foll. 28 *b*—31. Account of the Šūbahs of India, from the Mir'āt ul-'Ālam (see p. 125 *b*), corresponding to Add. 7657, foll. 445-6.

The volume is endorsed as "sent by Muḥammad Ḥasan from Cawnpore."

Or. 1619.

Foll. 515; 11½ in. by 6½; 25 lines, 4 in. long; written in small and close Nestalik; dated Jumāda II., A.H. 1254 (A.D. 1838).

حديقة الاقاليم

A geographical work, containing a detailed description of the seven climates, with copious historical notices.

Author: Murtazā Ḥusain, known as Allah Yār (also written Ilah Yār) 'Uṣmānī Balgrāmī, مرتضى حسين المخاطب الله يار عثمانى بلكرامى

حمد يمدد بر خدای عز وجل را که لسان عالمیان

The author, who was born in Balgrām A.H. 1132, came of a family which traced its origin to 'Abd ur-Raḥmān 'Uṣmānī of Medina, and which had given, as he asserts, judges to the city of Sirīnagar (afterwards Balgrām) from the time of Sultan Maḥmūd Ghaznavi downwards. His father Allah Yār, who served with the rank of Bakhsī under Mubārīz ul-Mulk Sarbuland Khān, Šūbahdār of Gujrāt, had fallen in a battle fought by that Amīr with the Rājput Abhai Singh, A.H. 1142, whereupon Mubārīz ul-Mulk sent for the author, then a boy of ten years, from Balgrām to Agrah, and conferred upon him the rank and title of his deceased father. See foll. 120 and 230.

In his account of Dehli, foll. 158-9, the

author gives a circumstantial account of three successive sojourns he had made in the capital, first, at the age of twelve years, in the train of Mubārīz ul-Mulk Sarbuland Khān, through whose influence he was promoted to a command of 2500 men, secondly, at the age of twenty, after the invasion of Nādir Shāh, when he noticed a sad falling off in the splendour of the imperial court, and, thirdly, in the suite of 'Alī Qulī Khān, during the reign of 'Ālamgīr II., when he perceived everywhere traces of the havoc made by the ruthless bands of Aḥmad Shāh Durrānī.

From the sketch of his life given by the author in the preface we learn that, from A.H. 1142 to 1187, he had successively served under the following Amīrs: Mubārīz ul-Mulk, Sayyid Sa'ādat Khān and his son-in-law Šafdar Jang, Sūbahdārs of Oude, Muḥammad Kāsim Khān, Nāzim of Bengal, 'Alī Qulī Khān Dāghistānī (author of the *Riyāz ush-Shu'arā*, see p. 371 *a*), and Aḥmad Khān Bangash, Ra'īs of Farrukhābād (see p. 960 *a*).

After some years spent in retirement he was introduced in Jumāda I., A.H. 1190, by his friend Rajab 'Alī Nāfi, of Barab, to Captain Jonathan Scott, who appointed him one of his Munshīs and induced him to compile the present work. The rough draft was submitted for inspection to Capt. Scott, Col. Polier, and Maulavī Darvish 'Alī, in Jaunpūr. The dates of several passages in which the current year is recorded range from A.H. 1192 to 1196.

The Ḥadīkat ul-Aḳālīm follows the general arrangement of the *Haft Iqlīm* of Amin Rāzī (see p. 335 *b*), and borrows freely from its pages. But it is much richer in geographical information; the sections relating to India are entirely new and original, and contain full historical accounts relating to the latest period, especially with regard to the transactions in Bengal, Oude, and Bihār, in some of which the author had been personally

mixed up. The *Šubḥ i Šadīk* and the *Muntakhab ut-Tavārikh* are frequently quoted.

Contents: Preface, fol. 58 *b*. First climate, fol. 60 *a*. Second climate, fol. 73 *b*. Third climate, fol. 150 *a*. Fourth climate, fol. 366 *a*. Fifth climate, fol. 417 *a*. Sixth climate, fol. 429 *b*. Seventh climate, fol. 472 *a*. Sketch of European geography, translated from the English of Capt. Jonathan Scott, fol. 480 *a*. Supplement, *تكملة*, written by the author in A.H. 1202, foll. 508 *b*—515 *b*.

This last section contains an account of the divisions of the globe according to Ptolemy, and additional notices relating to regions situate outside the seven climates, and to places included in the latter, but omitted in the body of the work.

The second climate comprises extensive historical notices on the Deccan, Gujrāt, and Bengal. In the third, the author gives under Dehli, foll. 161—219, a sketch of the history of Hindostan from the earliest times to A.H. 1195, and further on, foll. 230—252, a detailed account of his native city, Balgram, and of its celebrated men. Other biographical notices are grouped in a distinct chapter at the end of each climate.

An alphabetical index of names of persons and places is prefixed, foll. 50—57, and two tables of contents are appended, foll. 502—507.

The Ḥadīkat ul-Aḳālīm has been lithographed in Lucknow, 1881. It is one of the authorities quoted by W. Francklin in his *History of Shah Aulum*; see p. 198. An account of the work will be found in Elliot's *History of India*, vol. viii. pp. 180—183.

The following extracts are prefixed to the volume:—

I. Foll. 2—12. The third chapter of the *Bayān i Vāqī'* (see p. 381 *b*), containing the author's journey from Qazvin to Bengal.

II. Foll. 12—49. *فوائد الناظرين*, an account

of Tā'if and Mecca, translated from J. L. Burckhardt's *Travels in Arabia* (vol. i. p. 101—vol. ii. p. 87) by Muḥammad Najm ud-Dīn.

Beg. بعد حمد خداوند حقیقی که انوار قدرتش

The translation has been edited by R. Neave, Calcutta, 1832.

Or. 1891.

Foll. 114; 11½ in. by 7½; 15 lines, 4⅞ in. long; written in Nestalik, with 'Unvān and ruled margins; about A.D. 1850.

مرآت گیتی نما

A work on geography.

Author: 'Abd ul-Karīm, poetically sur-named Mushtāk, of Jhajhar, عبد الکریم المختص من جھجر

به مشتاق متوطن جھجر

Beg. مراتب حمد و سپاس بیقیاس تسلیم بارگاه

The author, who calls himself in the concluding lines Karīm Khān Jhajharī, states, fol. 7 *a*, that he had been sent by the Admiralty to England in order to make himself acquainted with the latest astronomical appliances.

An account of that journey, A.D. 1839—1841, was written by himself in Hindustani under the title of *Siyāḥat Nāmāh*. See Garcin de Tassy, *Revue de l'Orient*, 1865.

The circumstance which led to the compilation of the present work is thus stated in the preface. On the 13th of Zulḡa'dah, A.H. 1261, the ninth year of the reign of Abul-Muzaffar Sirāj ud-Dīn Muḥammad Bahādur Shāh, the author visited the tomb of the famous saint Ḳuṭb ud-Dīn Bakhtiyār Kākī (see p. 432 *b*), and had on that occasion an interview with the Governor-General Lord Henry Hardinge, who desired him to write an account of the ancient buildings and monuments which had attracted His Lordship's attention. In order, however, to render

his composition more worthy of the governor's acceptance, he gave it a much wider scope. It was completed, as stated at the end, on the first of Rabi' I., A.H. 1263.

Contents: Opinions of ancient and modern astronomers as to the solar system, fol. 4 *a*. The globe and its divisions, fol. 9 *a*. Description of the first part of the world, called Asia, fol. 11 *b*. This section is almost entirely taken up with an historical and geographical account of India and its Šubahs. It includes a detailed notice on Dehli and its principal monuments, foll. 12 *b*—31 *a*. The second part of the world, Africa, fol. 59 *b*. The third part, Firang, or Europe, fol. 65 *a*. The fourth part, America, fol. 75 *a*. England; its early history, fol. 87 *a*. Description of London, fol. 91 *b*. History of the East India Company, fol. 106 *b*.

A map of the world is inserted after fol. 7, and a coloured drawing of the Ḳuṭub Minār (supra, p. 432 *b*) is found on fol. 23 *a*.

Or. 2038.

Foll. 132; 10¾ in. by 6¼; 16 lines, 4 in. long; written in Nestalik; dated Shawwal, A.H. 1262, September, 1846.

The same work.

ARTS AND SCIENCES.

Or. 1930.

Foll. 169; 13¼ in. by 8¼; 15 lines, 5 in. long; written in Nestalik; dated in the Bengal year 1262 (A.D. 1855).

The treatise of Nizām ul-Mulk on the art of government, already described p. 444 *a* under the title of کتاب السياسة. In the heading and subscription of the present copy it is called سیر الملوك.

Some extracts relating to Sultan Maḥ-

mūd Ghaznavī, translated by Munshī Sadāsuk'h Lāl from the copy of Rājah Ratan Singh, will be found in Add. 30,772, foll. 44—93.

Or. 1913.

Foll. 188; $6\frac{1}{4}$ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—148. مفتاح الاخلاق Alphabetical glossary to the treatise on ethics entitled Akhlāk i Nāṣirī (see p. 441 *b*), compiled by 'Abd ur-Rahmān B. 'Abd ul-Karīm 'Abbāsī Burhānpūrī. See p. 836 *b*.

Beg. بنده خادم درویشان عبد الرحمن بن عبد
الکریم عباسی برهانپوری

The author states in the preface that, after collecting nearly thirty copies of the Akhlāk, he had been fortunate enough to alight upon one which Naṣir ud-Dīn Ṭūsī had used in his teaching. From glosses entered upon the margins of his transcript of that valuable MS. he compiled the present work in A.H. 1085.

This copy has, in addition to the contents of the first, a biographical notice of Naṣir ud-Dīn Ṭūsī, foll. 145—148.

II. Foll. 150—188. Titles of the princes and Amīrs of the reign of Aurangzib.

Or. 1621.

Foll. 464; 12 in. by 8; 19 lines, $5\frac{1}{2}$ in. long; written in Naskhi, with 'Unvān, gold-ruled margins, and coloured drawings, apparently in the 16th century.

عجائب المخلوقات وغرائب الموجودات

"The wonders of creation," or al-Ḳazvīnī's work on natural history, translated for Ibrāhīm 'Adil Shāh, A.H. 954. See p. 464 *b*.

An appendix written in a modern hand, foll. 427—464, contains the following chap-

ters omitted by the author of the above translation: Races of men, fol. 427 *a*. Arts and sciences, fol. 436 *b*. The second species of the animal kingdom, or the Jinns, fol. 457 *b*. They correspond with foll. 200—266 of the earlier and more complete version described p. 462 *b*, Add. 16,739, from which they only differ by trifling verbal divergences.

Or. 2020.

Foll. 184; 10 in. by $6\frac{1}{2}$; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik; dated Ramaḡān, A.H. 1249, January 1834.

زبدة القوانين

A treatise on arithmetic and account-keeping.

Author: Harsukh Rāi, son of Jivandās B. Rāi Basant Rāi, of the Khatrī tribe known as Sahkal, رای ولد جیونداس ابن رای
بسنت رای کہتری عرف سہکل

Beg. سیاق سخن زبان آوران اہل قلم

The author, who has already been mentioned p. 896 *b*, states that the work was composed A.H. 1211, a date expressed by the chronogram باغ بہار. It is divided into seventeen sections (Bābs), a table of which is given in the preface. The seventeenth, treating of the Śūbahs of India and their revenue, is wanting.

Or. 1717.

Foll. 77; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Zulka'dah, A.H. 1268 (A.D. 1852).

A treatise on precious stones and minerals.

Author: Muḥammad B. Ashraf ul-Ḥu-sainī ur-Rustamdārī, محمد بن اشرف الحسینی
الrustمداری

Beg. حمد یحمد وشکر بیعد حکیمی را سزد
Q 2

This work, dedicated to Bābar and to his son and heir-apparent Humāyūn, was written, as stated in the preface, at a time when the former had conquered India and possessed himself of the jewels stored up by its previous rulers (about A.H. 935). It comprises twenty-two chapters (Bāb) subdivided into sections (Faṣl), as follows:—

Muḳaddimah treating of the division of natural objects, fol. 4 *a*. I. Pearl (lūlū), fol. 4 *b*. II. Hyacinth (yākūt), fol. 11 *a*. III. Ruby (la'ī), fol. 15 *b*. IV. Emerald (zumurrud), fol. 19 *a*. V. Zabarjad, fol. 21 *b*. VI. Diamond (almās), fol. 22 *b*. VII. Cat's-eye ('ain ul-hurr), fol. 26 *b*. VIII. Turquoise (firūzah), fol. 27 *b*. IX. Bezoar (pāzahr) and other stones of animal origin, fol. 31 *b*. X. 'Aḳīḳ, fol. 42 *b*. XI. Stones resembling Yākūt, fol. 43 *b*. XII. The shell called Jaz', fol. 45 *a*. XIII. Loadstone (maḳnāṭis), fol. 45 *b*. XIV. Emery (sunbādah), fol. 48 *b*. XV. Dahanah, fol. 49 *a*. XVI. Lapis lazuli (lājvard), fol. 50 *a*. XVII. Coral (basud and murjan), fol. 53 *a*. XVIII. Jasper (yashb), fol. 55 *b*. XIX. Crystal (ballūr), fol. 57 *b*. XX. Jamast, fol. 58 *b*. XXI. Other kinds of stone, in 22 Faṣls, fol. 59 *a*. XXII. Metals, in 12 Faṣls, fol. 69 *a*.

The title written on the fly-leaf is جواهر نامه همايونى

Or. 1775.

Foll. 158; 11 in. by 6 $\frac{3}{4}$; 13 lines, 4 $\frac{1}{8}$ in. long; written in Nestalik, with ruled margins, in the 19th century.

تالیف شریف

Indian materia medica, by Ḥakīm Muḥammad Sharif Khān. See p. 842 *a*.

Or. 1945.

Foll. 33; 6 $\frac{1}{2}$ in. by 4 $\frac{1}{2}$; 9 lines, 3 in. long; written in Nestalik, about A.D. 1850.

بدائع الاسرار

A treatise on the properties and use of tea, coffee, and tobacco.

Author: Aḥmad ul-Ḥusainī, احمد الحسينى

Beg. سپاس و ستایش و ثنا و نیایش مر حکیمیرا

The author says in the preface that, no writer having yet described the properties of tea and coffee, it occurred to him to write down the results of his own experience on that subject, and to add his observations on the beneficial and hurtful properties of tobacco, a product of later importation.

The work consists of three parts (Mashriḳ), subdivided into chapters (Maṭla').

Or. 2028.

Foll. 197; 7 $\frac{1}{2}$ in. by 5; 9 lines, 2 $\frac{3}{8}$ in. long; written in Nestalik, in the 19th century.

A cookery book, translated from the English by Shaikh Hankā, شيخ هنكا.

Beg. شكر لاله هو بالحمد حقيق

The translator, who had obtained the English original from his master in Muzaḥaffar-pūr, wrote the present version, A.H. 1837, with the assistance of a skilled linguist, Vāriṣ 'Alī Karāṭī کراتى. The work is called in the subscription خان نعمت.

A table of contents occupies foll. 1—13.

PHILOLOGY.

Or. 1801.

Foll. 407; 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$; 21 lines, 4 in. long; written in bold Persian Naskhi, apparently in the 15th century.

شرف نامه احمد منيرى

The Persian dictionary of Ibrāhīm Kivām Fārūḳī (see p. 492 *a*), wanting a few lines at the end.

Or. 2013.

Foll. 147; $10\frac{3}{4}$ in. by 6; 21 lines, $4\frac{1}{4}$ in. long; written in cursive Nestalik; dated Šafar, the sixth year of 'Ālamgīr II. (A.H. 1173, A.D. 1759).

چراغ هدایت

A glossary of poetical words and phrases, being the second Daftar of the Sirāj ul-Lughah by Sirāj ud-Dīn 'Alī Khān Ārzū. See p. 501 *b*.

Or. 1813.

Foll. 274; $10\frac{1}{2}$ in. by 8; 15 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Šafar, A.H. 1267, December, A.D. 1850.

مرآت الاصطلاح

A dictionary of poetical phrases and proverbial sentences, illustrated by copious quotations from Persian poets.

Author: Anand Rām Mukhlis, انندرام مخلص
Beg. ربنا در مقامی کہ کروبیان ملاء اعلى

The date of composition, A.H. 1158, is fixed in the preface by the chronogram تحقیق اصطلاحات

Anand Rām, son of Rājah Mardī Rām, a Khatri of Lahore, was a pupil of Mirzā Bidil and a friend of Ārzū. In A.H. 1132 he was appointed on the recommendation of the latter Vakīl of the Vazīr Kāmar ud-Dīn Khān and of the governor of Lahore 'Abd us-Šamad Khān at the court of Muḥammad Shāh, with the title of Rāi Rāyān. He subsequently withdrew from office, and died in Dehli A.H. 1164. Besides the present work he left a Persian Divān, some Hindustānī poems, a collection of his own letters edited A.H. 1149 (Or. 1839, fol. 165), and a history of the war of Muḥammad Shāh with Nādir Shāh (Elliot's History, vol. viii. p. 76). See Natā'ij ul-Afkār, Or. 2060, fol. 209, Jām i

Jahān-numā, Or. 2056, fol. 30, Khizānah 'Āmirah, fol. 100, and the Oude Catalogue, p. 159.

In the Mir'āt ul-Iṣṭilāḥāt the author gives incidentally various historical notices relating to the Dehli court and to celebrated contemporaries. A statement of the contents by Ziyā ud-Dīn Khān will be found in Or. 1940, foll. 49—54.

A small quire prefixed to the volume, foll. 1—8, contains a note, on the Maṣabdārs and the registers of the Khālīṣah by Nayyir i Rakhshān (Ziyā ud-Dīn Khān), to whom is also due a notice of Anand Rām, fol. 9 *b*.

Or. 1880

Foll. 170; $6\frac{1}{4}$ in. by 4; 9 lines, 2 in. long; written in Nestalik; about A.D. 1850.

I. Foll. 2—134. اصطلاحات صوفیه

A glossary of terms used in a conventional sense by the Sufis, without preface or author's name.

Beg. باب الالف فی الاصطلاحات الصوفیه الم
کہ در کلام مجید

The words are alphabetically arranged with regard to the first letter, and are illustrated by poetical quotations, mostly from Ḥāfiẓ and the Gulshan i Raz. The work is distinct from the treatise of Ni'mat Ullah described p. 832 *a*.

II. Foll. 135—170. Paheli Nāmah, or book of riddles, in Hindustānī verse.

Or. 2012.

Foll. 220; $10\frac{3}{4}$ in. by $6\frac{1}{4}$; 17 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik; dated Mirath, Rabī' II., A.H. 1251 (A.D. 1835).

نخبۃ اللغات

A Hindustānī dictionary explained in Persian, with the Arabic equivalents.

Author: Muḥammad 'Alī, surnamed Šadr Amin, B. Sayyid Aḥmad 'Alī Khān ul-Ka-

bā'i ul-Badāyūnī, محمد علی ملقب بصدر امین ابن سید احمد علی خان القبائی البدایونی

Beg. ستایش و نیایش مر خالق را که افراد و احاد

After many years spent in collecting his materials, the author brought them into alphabetical order in A.H. 1250, and presented the work to Richard Carr Glyn, Sessions Judge of Mirath. He states that he had followed the language current in Badā'un, Bareli, and Shahjahānpūr, and had in some instances borrowed from the following works: *Lughāt i Hindī* by Arzū, *Gharā'ib ul-Lughāt* by 'Abd ul-Vāsī' Hansavī, *Tālif i Sharif* by Ḥakīm Sharif Khān Dihlavī, and *Mufradāt i Hindī* by Ṭabīb Sahāvarī.

The words are arranged in the usual alphabetical order, and the spelling of the Hindustani, Persian, and Arabic words is given in full. A separate section at the end, foll. 210—220, contains some Persian words in common use in India, for which there are no native equivalents.

Or. 1912.

Foll. 456; $6\frac{1}{4}$ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—197. Grammar and vocabulary of the Turkī language explained in Persian.

Author: Muḥammad Mahdī ut-Tabrizī, محمد مهدی التبریزی

Beg. حمد و سپاس یحد و قیاس متکلی را سره

The author wrote this work for Sayyid Aḥmad Khān Bahādur, at whose residence in Jahāngirnagar (Dacca) he had met, at the close of A.H. 1198, with a gracious reception. The work, which professes to relate to the Turkī dialect spoken in Iran and Azar-bāijān, consists of an introduction (*Muḥaddimah*), a number of chapters (*Faṣl*), and a *Khātimah*. A copious vocabulary alphabetically arranged forms the main part of its

bulk, foll. 26—189. The *Khātimah*, foll. 190—7, contains Turkish proverbs.

II. Foll. 199—236. A Turkī grammar explained in Persian, without author's name.

Beg. الحمد لله... بدان اسعدك الله تعالى في الدنيا بين الانام

It is divided into short sections (*Faṣl*) not numbered, beginning mostly with بدانکه, and concludes with a brief classed vocabulary of Arabic words with Persian and Turkī renderings, foll. 225—236.

III. Foll. 238—368. Alphabetically arranged tables of Turkī verbs with all their flexions, followed by a classed list of Turkī words explained in Persian.

Author: Muḥammad Ya'qūb Jangī, محمد یعقوب جنگی

Beg. سیاس برتر از قیاس واجب الوجودی را

The author, who was a Turk by descent, but born in India, wrote under Aurangzib.

IV. Foll. 370—456. Vocabulary of the language of the Aimāks and Turkomans.

Author: Ahl i Dīn Turkamān B. Bairam, اهل دین ترکمان بن بیرم علی بی اغر, 'Alī Bī Aghur

Beg. حمد و سپاس و ستایش مران معبودرا

The vocabulary is alphabetically arranged according to the final letters.

Or. 1911.

Foll. 119; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; 15 lines, 3 in. long; written in small and close Nestalik, about A.D. 1850.

دریای لطافت

A grammar of the Urdū language, explained in Persian.

Author: Inshā Allah, poetically surnamed Inshā B. Amīr Māshā Allah Ja'farī Najafī, انشاء الله مختص بانشا ابن امیر ماشاء الله جعفری نجفی

Beg. ثنائی بی اندازه داور را سزااست که زبان آدمی

The author, who has been mentioned p. 961 *a*, is called by his continuator *Ḳatīl*, fol. 107, *Mir Inshā Allah Khān*. He was born in *Murshidābād*, where his father was well known as physician, and settled about A.H. 1200 in *Lucknow*, where he secured the patronage of *Prince Sulaimān Shikūh*. He died about A.H. 1230, leaving a Persian and an *Urdū Divān*. See *Garcin de Tassy, Littérature Hindoui*, vol. i. p. 244, and *Sprenger, Oude Libraries*, p. 240.

The work was undertaken, as stated in the preface, by order of the *Vazīr Sa'adat 'Alī Khān* (A.H. 1212—1223), and the author divided the task of composition with the well known poet *Mirzā Ḳatīl* (see p. 64 *b*). The former wrote the introduction and grammar proper; the latter, the treatises on logic, prosody, and rhetoric.

The *Daryāi Latāfat* is divided into an Introduction called *Ṣadaf*, comprising five sections (*Dur-dānah*), and seven books termed *Jazirah*, as follows: *Ṣadaf*. I. On the nature of the *Urdū* language, fol. 5 *a*. II. On the various quarters of *Shāhjahanābād*, fol. 10 *a*. III. On some elegant speakers, fol. 22 *b*. IV. Phrases and idioms of *Shāhjahanābād*, fol. 42 *b*. V. Locutions peculiar to women, fol. 56 *b*.

Jazirah I. *Ṣarf*, or grammatical flexion, fol. 60 *b*. II. *Naḥw*, or syntax, fol. 72 *b*. III. Logic, fol. 107 *a*. IV. Metre. V. Rhyme. VI. Rhetoric. VII. Figures of speech.

The work of *Ḳatīl* extends from *Jazirah* III. to the end; it begins with a prologue by that writer. The present copy breaks off before the close of *Jazirah* III.

Or. 2002.

Foll. 81; 10½ in. by 6½; 15 lines, 3½ in. long; written in *Nestalik*; dated *Shābān*, A.H. 1249 (A.D. 1833).

مجمع الصنائع

A treatise on poetical figures by *Nizām ud-Dīn Aḥmad*. See p. 814 *b*.

The author's *Nisbah* is written in this copy الحسینی instead of الحسینی.

POETRY.

Or. 1777.

Foll. 56; 13 in. by 7½; 16 lines, 4½ in. long; written in *Nestalik*, apparently in the 19th century.

I. Foll. 1—40. The *Divān* of *Ḥasan Ghaznavī*, حسن غزنوی

Beg. زهی ز روی زمین بر کزیده شاه ترا بر آسمان
شرف داده پایگاه ترا

Sayyid Ashraf ud-Dīn Ḥasan B. Nāṣir 'Alavī lived, according to the *Ṭabaḳāt i Nāṣirī* (*Raverty's* translation, p. 109) and to the *Guzidāh*, fol. 240, in *Ghaznah* under *Bahrām Shāh* (A.H. 512—547), and many of the poems found in the present MS. are addressed to that sovereign and commemorate his victories. The poet is described by *Muḥammad 'Aufi* (quoted in the *Riyāz ush-Shu'arā*, fol. 117) as a holy personage and eloquent preacher. On one occasion, it is said, seventy thousand hearers crowded round his pulpit. Finding that the Sultan was growing jealous of his influence, the *Sayyid* thought it best to quit the residence, and proceeded to the holy cities. On his return journey he was received in *Baghdād* as an honoured guest by the *Saljūk* ruler, *Mas'ūd B. Muḥammad* (A.H. 529—547), who gave him a convoy to *Khorasan*. He died, however, shortly after reaching *Juvain*.

His death is placed by *Daulatshāh* in A.H. 535, by *Taqī Kāshī* (*Oude Catalogue*, p. 16) and the *Ātashkadāh*, fol. 52, in A.H.

565. The former date is certainly incorrect, for a poem which occurs in this MS., fol. 18 *b*, was composed A.H. 545, as appears from the last line :

از بعد پانصد و چهل و پنج گوئیا
در من نگر که معجزه جد خود منم

The present copy, although endorsed دیوان, is stated by Sir H. Elliot to contain only extracts from the complete Divān. It comprises *Kaṣīdahs* and shorter poems alphabetically arranged, fol. 2 *b*; *Tarkībs* and *Ḳiṭ'ahs*, fol. 27 *a*; and *Rubā'is* in alphabetical order, fol. 36 *b*.

A poem on the accession of Bahrām Shāh, quoted in the *Ḥabīb us-Siyar*, vol. ii., Juz 4, p. 34, is not found in this MS.

Notices of the poet from *Makhzan ul-Ghara'ib* and *Daulatshāh* are prefixed.

An account of the contents of the Divān by Ziyā ud-Dīn Khān has been noticed p. 979 *a*.

II. Foll. 41—56. Extracts from the Divān of Abul-Faraj Rūnī. See p. 547 *a*.

Beg. باد مان بر کشید باد صبا
معدّل کشت باز طبع هوا

They consist of short poems in alphabetical order, followed by a few *Rubā'is* similarly arranged.

The last page, fol. 56 *a*, contains brief notices of the poet from *Daulatshāh*, *Makhzan ul-Ghara'ib*, and *Badā'unī*.

Or. 1800.

Foll. 200; 8½ in. by 4½; 17 lines, 2¾ in. long; written in small Nestalik; dated Zul-ḳa'dah, A.H. 1132 (A.D. 1720).

لطائف اللغات

A glossary to the *Maṣnavi* of Jalāl ud-Dīn Rūmī by Mullā 'Abd ul-Laṭīf. See p. 590 *b*.

Or. 1851.

Foll. 195; 6 in. by 3½; 15 lines, 2 in. long; written in neat *Shikastah-āmīz*, with 'Unvān and gold-ruled margins, apparently in the 18th century.

The Divān of Ḥāfiz, with the preface of Muḥammad Gul-andām. See p. 628 *b*.

Or. 1797.

Foll. 70; 8½ in. by 5; 15 lines, 3¼ in. long; written in *Nestalik*, apparently in the 17th century.

A poetical account of the life of Humāyūn in the epic metre.

This copy is imperfect at beginning and end, and has also some gaps in the body of the work. The latter, and only extant, part of the prologue, foll. 11—14, gives no clue to the author's name or the date of composition. It concludes with a section headed سبب نظم این منظومات منشور و ملفوظات از افاده دور and beginning as follows :

شبی خاطر بود فارغ ز خواب
دل از نور اشراق شد کامیاب

The poem appears to have been written after the death of Humāyūn (who in rubrics evidently due to the author is generally designated by his posthumous title حضرت جنت (آشپانی), and during the reign of Akbar, who is alluded to in two passages, fol. 35 *a*, 57 *b*, as the reigning sovereign. It is divided by prose headings of some extent into a number of sections, the main subjects of which are as follows :—

The descendants of Timūr down to Bābar, fol. 15 *a*. Conquest of Kābul and Kāndahār by Bābar, his invasion of India, and his fight with Ibrāhīm Lodī, fol. 17 *a*. War with Rānā Sankā and his defeat, fol. 20 *b*. Death of Bābar and accession of Humāyūn, fol. 22 *a*. War with Bahadur Shāh of Gujrāt and capture of Mandū, fol. 24 *b*.

Humāyūn's campaign in Bihār and Bengal, fol. 29 *a*. Attack on the defile of Garhī, fol. 31 *a*. Humāyūn seizes upon the capital of Bengal and returns to Agra, fol. 33 *a*. Rebellion of his brothers and his retreat upon Sind, fol. 34 *a*. Birth of Akbar, fol. 35 *a*. Humāyūn proceeds to Kandahār and thence to Irac, fol. 37 *a*. Humāyūn takes Kandahār and marches upon Kābul, fol. 39 *a*. Capture of Kābul and defeat of Kāmran, fol. 41 *b*. Pardon granted to Kāmran, fol. 45 *b*. Kāmran's repulse in Badakhshān, fol. 50 *b*. Prophecy of future success to Humāyūn, fol. 51 *b*. The Mirzās join Humāyūn in Andarāb; defeat and death of Qarājah, fol. 52 *b*. Humāyūn applies himself to astrology and foresees the greatness of Akbar, fol. 55 *a*. He sets out on the conquest of India, fol. 57 *b*. Capture of Lahore, fol. 59 *b*. Advance upon Sirhind, fol. 62 *a*. Battle with Iskandar Lodī, fol. 63 *a*. Humāyūn ascends the throne of Dehli, fol. 67 *a*.

The copy breaks off at the eighteenth line of the last section. On the fly-leaf the poem is designated by the title of *هیاون نامه*.

Nine leaves, prefixed to the volume, foll. 2—10, contain the first page of Nizāmī's *Haft Paikar* and some Ghazals by Ṣa'ib (p. 693 *a*), in other handwritings.

Or. 1948.

Foll. 20; 8 in. by 5; 11 lines, 3 in. long; written in Nestalik; dated Simlāh, July, 1850.

I. Foll. 2—14. *Maṣnavī* of Faiẓī (see p. 450 *a*) on the conquest of Aḥmadābād by Akbar, and on the death of Muḥammad Ḥusain Mirzā.

Beg. چو سلطان الحکم ز خاورزمین
برسم عرب کشت محمل نشین

It is followed by a notice of the author's life and of the subject of the poem, by Nayyir i Rakhshān (Ziyā ud-Dīn Aḥmad Khān), fol. 11 *b*.

VOL. III.

II. Foll. 15—20. *Maṣnavī* of Ṭalib Amuli (see p. 679 *b*) on a hunting excursion of Jahāngīr near Ajmīr.

Beg. بیا ای سپهر پلنگینه پوش
هیرانه بنشین و بکشای گوش

At the end is a brief sketch of the poet's life by Nayyir i Rakhshān, fol. 20 *a*.

Or. 1853.

Foll. 117; 8 in. by 5; 11 lines, 2½ in. long; written in Nestalik, about A.D. 1850.

ظفر نامه شاهجهانی

Zafar Nāmah i Shāhjahānī, also called Shāhjahān Nāmah, a poetical account of the reign of Shāhjahān by Kudsī (see p. 684 *b*).

This is only a portion of the poem already described as included in the author's *Kulliyāt*, Or. 323, foll. 294—481. The present fragment relates to the expedition against Jajhār Bondelah, the taking of the fortress of Junīr, and the erection of various buildings in Agra (A.H. 1044—1047). It includes also such extraneous topics as the correspondence of Timūr with Bāyazid, fol. 98, and the victory of Babar over Ibrāhīm Lodī, fol. 105.

Or. 1852.

Foll. 45; 8½ in. by 5½; 11 lines, 3 in. long; written in Nestalik; dated Rabi' I., A.H. 1267 (A.D. 1851).

پادشاه نامه

Fragment of a Pādishāh Nāmah, or history of Shāhjahān in heroic verse.

Author: Mīr Muḥammad Yaḥyā Kāshī,
میر محمد یحیی کاشی

Beg. بنام شاهنشاه فرمان دهی
که کیتی است از شهر صنعتش دهی

According to a notice which occupies foll.

R

2 b—4 a, Mir Yahyā, who traced his origin to Shīrāz, but lived with his father in Kāshān, went to India in the reign of Shāhjahān, and became a panegyrist of the emperor and of the heir apparent Dārā Shikūh. Shāhjahān appointed him to the office of librarian and entrusted to him the task of writing a poetical record of his reign. But after a time the poet fell out of favour, and the poem remained a fragment.

Mir Yahyā died, according to Vāriṣ, Pādishāh Nāmāh, Add. 6556, fol. 530, on the 15th of Muḥarram, A.H. 1064. His miscellaneous poems were collected after his death into a Divān by his friend Muḥammad Ṭāhir 'Ināyat Khān Ashnā (see p. 261 b), who states in an autograph note appended to this volume, that he completed that task on the seventh of Rajab, A.H. 1065. The same note contains a versified chronogram on Mir Yahyā's death, in which the words *سید و خوش دیوان بود* give the date 1063; while another chronogram, which, according to Sarkhwush (Or. 470, fol. 142), was engraved on his tomb-stone *احیاء مسخن چو* *کرد یحیی جان داد*, conveys the date 1064. Compare the Oude Catalogue, pp. 115, 151, Pādishāh Nāmāh, Bibl. Indica, vol. ii. p. 758, and Haft Āsmān, p. 156.

This fragment consists of panegyrics on Shāhjahān, and florid descriptions of some buildings erected by him. At the end are appended some versified chronograms by the author, with dates ranging from A.H. 1054 to 1060.

The present copy was transcribed from a MS. belonging to Navvāb Ziyā ud-Dīn Aḥmad Khān, who has written on the first page a brief account of the author and of the contents of the volume.

Or. 2003.

Foll. 127; 8 in. by $3\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in.

long; written in cursive Nestalik, apparently in the 18th century.

شرف نامه محمد شاه

A history of the predecessors of Muḥammad Shāh and of the early part of his reign, in epic verse.

Author: Rizā, رضا

Beg. جهان آفرینا خدائی تراست
ز آغاز و انجام شاهی تراست

The real name of the author, who designates himself by his poetical surname only, was, according to a contemporary endorsement, Mir Muḥammad Rizā Zul-Fakār, and he came of a family of Sayyids settled in Safidūn سافیدون (Thornton's Suffeedun, a small town in Sirhind).

Towards the close of this poem Rizā states that he was then holding a command of 500 men, and that he had served under Sharaf ud-Daulah in the campaign of Ajmīr (A.H. 1135), an account of which concludes the work. He trusts to his poem to recommend him to the emperor's liberality, and thus relieve his pressing wants.

Contents:—Preliminary matter, foll. 1—41. (The only topic of interest is a diatribe against a poetaster not named, who had presumed to write a Shahnāmāh for Farrukhsīyar, and had obtained in reward the title of Nāzīm Khān). Genealogy of Muḥammad Shāh, fol. 41 b. His birth, fol. 44 a. History of Mu'azzam Shāh, fol. 52 b. Letter of Jahāndār Shāh to Farrukhsīyar, fol. 65 b. Battle of the four Shāhs, fol. 69 b. Answer of Farrukhsīyar to Jahāndār Shāh, fol. 74 a. Death of Jahāndār Shāh, fol. 79 b. Accession and reign of Farrukhsīyar, fol. 80 a. The throne becomes a children's toy, fol. 84 a. Accession of Muḥammad Shāh, fol. 87 a. His deliverance from bondage, fol. 94 a. Battle with Kuṭb ul-Mulk, fol. 99 b. Festival of Naurūz, and magnificence of Muḥam-

mad Shāh's court, fol. 102 *b*. Arrival of Nizām ul-Mulk at the residence and his return to the Deccan, fol. 114 *b*. Events of Ajmir; campaign of Sharaf ud-Daulah, and flight of Ajit Singh, in the fifth year of the reign, fol. 117 *b*. Circumstances of the author, fol. 124 *b*.

A separate piece in praise of Nizām ul-Mulk, recording his reception by Muḥammad Shāh, A.H. 1133, occupies two pages at the end.

Or. 2275.

Foll. 228; 9¼ in. by 5¼; 15 lines, 3 in. long; written in cursive Nestalik, in the latter half of the 18th century.

A poem endorsed تواریح احمد خانى

Beg. خداوندى كه آرايش جهان كرد
بيك كن عنان كرد

The author, who calls himself Naval نول, was, as it appears from the prologue, a son of Hirā La'l, and a native of Ilāhabād. Having repaired after his father's death to Shams-ābād, Oude, he was introduced by his friend Rām Parshād to Yāqūt Khān, Vazīr of Muḥammad Khān Bangash, by whom he was sent in the capacity of Vakīl to Agra. He subsequently passed into the service of Aḥmad Khān Bangash, by whose desire he wrote the present work in A.H. 1170.

It consists of two Bābs, which may be described as distinct works. The first, foll. 8—65, is a poetical account of the career of the Rohilla chief Aḥmad Khān Bangash, and of his protracted struggle with the Vazīr Abul-Manṣūr Khān Ṣafdar Jang, from the death of his father Muḥammad Khān (A.H. 1156) to his peace with the Vazīr and his installation on the Masnad of Farrukhābād (A.H. 1164). See above, p. 960 *a*.

Bāb II., foll. 66—228, contains a collection of Indian tales, in the same metre.

Beg. چو ايند پاك ايجاد جهان كرد
عيان كرده جهان خود را نهان كرد

The stories, which had been collected from Hindi sources, as stated in the prologue, by a Brahman called Gauridat, were turned into Persian verse by order of Aḥmad Khān. The first three tales are the following: The merchant of Rūm, the cowherd's son, and the king of India, fol. 68. King Shāh Nand, who was thrown into a well by his Vazīr Saktāl, fol. 78. King Bhoj, who escaped from the bite of a snake, fol. 94.

The MS. is slightly imperfect at the end.

Or. 2032.

Foll. 305; 5½ in. by 3½; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 5—269. Poetical extracts from the *Khulāṣat ul-Afkār*. See p. 378 *b*.

II. Foll. 269 *b*—277. Select verses from the *Khizānah 'Amirah*. See p. 373 *a*.

III. Foll. 278—305. Short extracts from the *Maṣnavis* and *Divāns* of poets of various periods.

Or. 2022.

Foll. 8; 8 in. by 6¼; about 7 lines; 19th century.

Select verses by Khusrau, Sa'di, and others.

TALES AND ANECDOTES.

Or. 2004.

Foll. 79; 14¼ in. by 7¾; 13 lines, 4½ in. long; written in Nestalik, about A.D. 1850.

مقامات حميدى

The *Maḳāmāt* of Ḥamid ud-Din Balkhi. See p. 747 *a*.

This copy contains the date of composition, Jumāda II., A.H. 551, but no author's name. The headings of the Maḳāmahs agree with those of the Cawnpore edition. There is a lacuna extending from the middle of the 22nd to the middle of the 24th Maḳāmah, and corresponding to pp. 116—126 of the printed text.

Or. 1734.

Foll. 229; 8 in. by $6\frac{1}{2}$; from 10 to 15 lines, about 4 in. long; written about A.D. 1850.

جامع الحكايات

Extracts from the Jāmi' ul-Ḥikāyāt of Muḥammad 'Aufi. See p. 749 *b*.

They consist of two transcripts of the preface, detailed tables of contents, and various anecdotes from the first four Kisms.

Or. 1765.

Foll. 241; $11\frac{3}{4}$ in. by $7\frac{1}{4}$; 13 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, with ruled margins, apparently in the 19th century.

زينة المجالس

Collection of anecdotes and miscellaneous notices, by Majdi. See p. 758 *a*.

This copy contains the following detached portions of the work: Preface, wanting the first two pages, fol. 1 *a*. Juz I., Faṣl 6, fol. 2 *a*, and Faṣl 10, fol. 45 *b*. Juz II., Faṣl 1, fol. 52 *b*, and Faṣl 3, fol. 82 *b*. Juz IX., Faṣl 1, fol. 102 *a*; Faṣl 2 (on geography), fol. 109 *b*; Faṣl 8, fol. 192 *a*.

Appended are the two following fragments by other hands: 1st, the preface and table of contents of the whole work, fol. 217; 2nd, some extracts from a copy belonging to Robert Cust, Esq., fol. 232.

Or. 1874.

Foll. 444; 10 in. by 6; 22 lines, $3\frac{7}{8}$ in. long; written in fair Nestalik, with 'Unvān and ruled margins; dated Aḥmadābād, Ṣafar, A.H. 1053 (A.D. 1643).

نوادير الحكايات و غرائب الروايات

A collection of anecdotes and detached historical notices.

Author: 'Abd un-Nabī B. Khalaf Fakhr uz-Zamānī, عبد النبي بن خلف فخر الزماني

Beg. ابتدای کتاب نوادر الحکایات بنام خداوند کریم کار کشای

The author lived in India under Jahāngir. He relates incidentally, fol. 35 *a*, that he was present in Agra, A.H. 1029, at an elephant fight which that emperor witnessed from the window of his palace. In a preface dated A.H. 1041 he dedicates his work, "not, according to the prevailing custom, to an earthly patron, but to his Divine Master," and he states further on, fol. 11 *b*, that his chief object was to commemorate the miracles of the Prophet and the glories of the Imāms. He draws, however, most of his matter from historical works which have no special religious character.

The work consists, according to the preface, of five volumes (Ṣaḥīfah). Each of these is divided into twelve Bābs, and each Bāb comprises twelve narratives (Ḥikāyāt), which in the first Ṣaḥīfah are termed Majlis.

The present volume contains only the first of the five Ṣaḥīfahs, the only portion of the work which was completed when the preface was written. But a table of contents prefixed to it, in the same handwriting as the text, foll. 3—8, includes a full enumeration of the twelve Bābs of the second Ṣaḥīfah and of their sub-divisions.

Contents:—Preface, fol. 9 *b*. Ṣaḥīfah I., Bāb I. Instances of divine protection, fol. 12 *b*. Bāb II. Twelve prophets from Adam

to Jirjis, fol. 36 *a*. Bāb III. Muḥammad, fol. 121 *a*. Bāb IV. The twelve Imāms, fol. 139 *a*. Bāb V. Saints, from Suhail Yamānī to Najm ud-Dīn Kubrā, fol. 208 *a*.

Bāb VI. Kings, viz. Nebuchadnezzar, fol. 244 *a*; Alexander, fol. 248 *b*; Decianus, fol. 258 *b*; Ardashir B. Bābagān, fol. 271 *a*; Shāpūr Zūl-Akṭāf, fol. 273 *a*; Ibrāhīm Adham, fol. 275 *b*; Subuktigīn, fol. 278 *b*; Ya'kūb Laiṣ, fol. 285 *a*; Al i Buvaiḥ, fol. 291 *a*; Muḥammad B. Tūmart and 'Abd ul-Mūmin, fol. 295 *b*; Sālim and Ghānim (from the Anvār i Suhailī), fol. 299 *a*; Shīr Khān Afghān (Shīr Shāh), fol. 300 *b*.

Bāb VII. Vazīrs, viz. Āṣaf B. Barakhyā, fol. 311 *a*; Būzurjmīhr, fol. 313 *b*; Ja'far Barmakī and Khālīd, fol. 318 *b*; Yaḥyā Barmakī and Ja'far B. Yaḥyā, fol. 323 *b*; Aḥmad Ḥasan Mimandī, fol. 329 *b*; Nizām ul-Mulk Tūsī, fol. 330 *b*; Khwājah Shams ud-Dīn Muḥammad Shāhib Divān, and his brother 'Alā ud-Dīn 'Aṭā Malik, fol. 338 *b*; Majd ul-Mulk Yazdī, Vazīr of Abāka Khān, fol. 340 *b*. Fakhr ul-Mulk Ḥasan B. Nizām ul-Mulk, Vazīr of Barkyārūq, fol. 346 *b*; Ḥasan 'Amīd, Vazīr of Chaghatāi Khān, fol. 347 *b*; Kāzī Jahān Qazvīnī, Vazīr of Shāh Tahmāsp, fol. 348 *a*; Mirzā Salmaṇ, Vazīr of Shāh Isma'īl II., fol. 350 *b*.

Bāb VIII. Philosophers, fol. 351 *b*. Bāb IX. Dabīrs, or secretaries, fol. 381 *a*. Bāb X. Nadīms, or favourite companions of kings, fol. 391 *a*. Bāb XI. Astrologers, fol. 406 *b*. Bāb XII. Dreams and their interpreters, fol. 413 *a*.

The second Ṣaḥīfah contains, according to the table, anecdotes arranged under twelve headings relating to moral qualities, such as resignation, devotion to the Prophet's family, justice, truthfulness, generosity, etc.

See a notice of the present work and its contents by Nayyir Rakhshān, Or. 1940, fol. 13, and a translated extract in Add. 30,788, fol. 15—37.

Or. 1626.

Foll. 434; 10½ in. by 6½; 19 lines, 4 in. long; written in neat Nestalik, with 'Unvān and ruled margins; dated Kashmir, A.H. 1239 (A.D. 1824).

شاهد صادق

A collection of wise sayings, moral anecdotes, and miscellaneous notices, by Ṣādiq B. Ṣāliḥ Iṣfahānī. See p. 775 *a*.

Or. 1729.

Foll. 145; 8¼ in. by 5¼; 11 lines, 3 in. long; written in Nestalik, with ruled margins, about A.D. 1850.

Chronological tables extending from the first year of the Hijrah to A.H. 1040, extracted from Bāb III., Faṣl 79, of the preceding work.

In a short Persian notice of the Shāhid Ṣādiq, written on the fly-leaf, the author is called Mirzā Muḥammad Ṣādiq, son of Mirzā Muḥammad Ṣāliḥ Zubairī.

Or. 1730.

Foll. 142; 7¾ in. by 5¼; 11 lines, 3 in. long; written in Nestalik, with gold-ruled margins, apparently in the 19th century.

The same tables. A Persian note on the fly-leaf states that the MS. was sent by the Rājah of Alwar through the agent of Jaipūr.

Or. 1828.

Foll. 175; 12 in. by 7¼; 10 lines, 4¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, about A.D. 1850.

ملاحات مقال

A collection of historical narratives and anecdotes.

Author: Dalpat Rāi, entitled Rāo Dalpat Singh, دلپت رای مخاطب دِراو دلپت سنکھ

Beg. ملاحت مقال از مدح ممدوحیست که جلوه اش

The author was born, as he states at the end, in Aḥmadābād, Gujrāt, where his father Gulāb Rāi held the office of Mutaṣaddī, and he attained great proficiency in Arabic, Persian, Sanskrit, Prākṛit, and Bhākhā. He was fifty-seven years of age when he wrote the present compilation, which he had commenced in Jainagar (*i. e.* Jaipūr), by order of Mahārājah Madhū Singh,^a and completed after the Rājah's death (A.H. 1181; see fol. 52 *b*) for his own son Sanpat Rāi.

We learn from other passages, foll. 46 *a*, 52 *a*, that the author had spent eight years in the service of Mahārājah Jagat Singh of Udaipūr^b, for whom he translated the Divān of Hāfiz into Hindi, and that he was staying in Dehli when the invasion of Aḥmad Khān Abdālī (A.H. 1173) compelled him to fly to Jaipūr and to seek employment at the Rājah's court.

The first part of the work contains anecdotes relating to the Timuride emperors and their Amirs, arranged in chronological order from Akbar to Muḥammad Shāh, with some account of the author's royal patrons, Jagat Singh and Mādhū Singh, fol. 42 *b*—53 *b*. The second part, foll. 56 *b*—74, contains miscellaneous anecdotes classed according to subjects.

On the fly-leaf is written: "Copied from the Ulwarh Rājah's book."

Or. 1922.

Foll. 70; 7½ in. by 4¾; 15 lines, 3¼ in. long; written by two hands in cursive Nestalik, A.D. 1845.

^a See Tod's Annals of Rajasthan, vol. ii. p. 369.

^b Jagat Singh reigned from A.H. 1147 to 1165; see Tod, *ib.*, vol. i. p. 414.

سنگامسن بتیسی

The thirty-two tales of the throne. See p. 763 *a*.

Beg. عالم سپاس و شکر مر قادی را که انس و ملک

It is stated in the subscription that this translation was made from the Sanskrit for Mr. Edward Clive Bayley, in compliance with a written order dated 10 April, 1845, by Sayyid Imdād 'Alī and Sīv Sahāi Kāyath, both of Gulāvat'hī, Zila' of Bulandshahr (district of Mirath).

COLLECTANEA.

Or. 1622.

Foll. 135; 10¾ in. by 6¾; 19 lines, 4 in. long; written in small Nestalik, with ruled margins, apparently in the 19th century.

صفات کائنات

A collection of choice examples of ornate prose-composition, consisting mostly of rhetorical descriptions, and arranged according to the objects described.

Beg. بسمه رنگین کلامی تعریف بسم الهی است

The writers most frequently quoted are those who lived in India, from the authors of the Tāj ul-Ma'āṣir (see p. 239 *a*) and I'jāz Khusravī (p. 527 *a*) to the fine-writers of the twelfth century of the Hijrah, as Īzadbakhsh Rasā (see p. 985), Mirzā Bidil (p. 706 *b*), and the latter's pupil Mukhlis, who died A.H. 1164 (p. 997 *a*). The compiler gives also frequently specimens of his own composition; but his name does not appear.

This copy contains no preface, but bears on its first page the title صفات کائنات "Descriptions of things," a name fully justified

by the descriptive character of the extracts, most of which are headed *صفت*.

Extracts from the same work are found in Or. 1762, foll. 453—458, with the heading *نسخه عجایب و غرایب معروف بصفات کاینات تصنیف سیالکوتی مل*, in which it is ascribed to Siyāl-kūtī Mal, and with the following beginning:
حمد سخن افرونی که دلہای صاف باطنان را

Or. 1793.

Foll. 102; 10½ in. by 6; about 15 lines, 4 in. long; written in Shikastah-āmīz, apparently in the 18th century.

A Bayāz, or scrap-book, containing miscellaneous extracts in prose and verse. The former are chiefly from the Akbar Nāmah and other works on Indian history. One of the latest is the Vaṣiyyat Nāmah of Aurangzib, fol. 17 b.

MSS. OF MIXED CONTENTS.

Or. 1639.

Foll. 92; 7 in. by 4½; 14 lines, 2½ in. long; written in Nestalik, in the 19th century.

I. Foll. 3—50. A sketch of the history of India from the time of Akbar to A.H. 1194.

Beg. *بدانکہ دانایان فن تاریخ در احوال ملوک و سلاطین*

It appears from the preface that the author wrote this work as a supplement to the history of 'Abd ul-Ḥaqq Dihlavī, which he calls *Zikr ul-Mulūk* (see p. 223 b). He begins therefore, fol. 4 b, with a short account of the 'Adilkhānis, Kuṭbulmulkis,

Barīdis, and Fārūkis, who had been omitted in the latter work. The history of the Timurides, which begins on fol. 8 b with Akbar, is extremely brief for the early reigns, but becomes fuller for those of Muḥammad Shāh, fol. 17 a, Aḥmad Shāh, fol. 25 b, 'Ālamgīr II., fol. 32 b, and Shāh 'Ālam, fol. 37 b. It is brought down to the time of writing, A.H. 1194, when Zul-Fakar ud-Daulah Najaf Khān was absolute master of Dehli and of the Jāt territories.

The author, who does not give his name, but appears to have been a zealous Muslim, lived in the district of Sanbhal and Badāun, Rohilkand (see fol. 21 b), and devotes especial attention to the record of the Rohilla chieftains. He bestows much praise on Ḥafiz Raḥmat Khān, and extols greatly the enlightened and pious rule of the reigning Rohilla chief Faiz Ullah Khān, whose state he describes as the best governed in India.

II. Foll. 51—86. History of the Rohilla chiefs of Murādābād and Rāmpūr from their origin to A.H. 1219.

Beg. *بعد حمد و ثنای خدای تبارک و تعالی و درود*

The Ra'īs's of Murādābād, afterwards of Rāmpūr, whose succession is here chronicled, are the following: 'Alī Muḥammad Khān, who rose in the early part of Muḥammad Shāh's reign, became master of Murādābād A.H. 1161, and died A.H. 1162, fol. 55 b. His infant son Sa'd Ullah Khān, who died A.H. 1176, and under whom Ḥafiz Raḥmat Khān and Dūndī Khān wielded the supreme power, fol. 60 a. Faiz Ullah Khān, son of 'Alī Muḥammad Khān, who reigned in Rāmpūr from A.H. 1188 to his death in A.H. 1208, fol. 75 a. Muḥammad 'Alī Khān, son of the preceding, slain by his brother Ghulām Muḥammad Khān, fol. 76 b. Aḥmad 'Alī Khān, son of Muḥammad 'Alī Khān, whose cousin Naṣr Ullah Khān B. 'Abd Ullah Khān, was the virtual head of the state, fol. 78 a.

The author enters very fully into the wars and political transactions of the period, with which the history of the Rohillas is closely interwoven. The detailed narrative is brought down to A.H. 1219; but it is stated at the end that in the "present year, A.H. 1249," Aḥmad 'Alī Khān was still living as Navvāb of Rāmpūr.

He died in 1839. See the history of the "Ruhela Afghans" in the Calcutta Review, vol. 61, pp. 201—225.

The verbal agreement noticeable between several passages of the present and the preceding work makes it appear very probable that both are due to the same writer.

Foll. 87—92 contain a few notes and lists of names written in pencil by Sir H. Elliot, and relating to the history of Rohilkand.

Or. 1656.

Foll. 165; 11½ in. by 5¾; 19 lines, 4 in. long; written in Shikastah; dated Sha'bān, A.H. 1230 (A.H. 1815).

I. Foll. 4—57 *b*. عبرت نامه, a history of the empire of Dehli from the death of Aurangzib to the fall of the Sayyids, by Sayyid Muḥammad Kāsim. See p. 939 *a*.

It breaks off shortly after the death of Sayyid Ḥusain 'Alī Khān, at a passage found on fol. 137 *b* of the previously described copy, Or. 1934.

On the first page is a note stating that the MS., designated as تاریخ بهادر شاہی, had been purchased out of the library of Ḥāfiẓ 'Abd ur-Raḥmān Khān.

II. Foll. 57 *b*—83. History of the early part of the reign of Muḥammad Shāh, the anonymous work noticed p. 940 *a*.

It is written in continuation of the preceding text, without any apparent break, and begins in the middle of the account of Mu-

hammad Shāh's victory over the Amīr ul-Umarā, a passage corresponding with fol. 8 *a* of the former copy, Or. 1900.

The Khātimah is followed by an appendix (تذییل) on the division and length of the seasons in various parts of India, foll. 83 *b*—87 *a*.

III. Foll. 87 *b*—90. An extract relating to the reign of Muḥammad Shāh, and beginning with the rubric: ذکر تخیل در صوبجات ممالک محروسه

It is chiefly taken up with the inroads of the Marattas and the invasion of Nādir Shāh A.H. 1149—52, and ends with a notice of the arrival of Amīr Khān and Safdar Jang at Court in the 25th year of the reign, and the irruption of 'Alī Muḥammad Khān Rohilla into the district of Murādābād in the same year (A.H. 1155).

IV. Foll. 91—165. بیان واقع, or memoirs of 'Abd ul-Karīm Kashmiri. See p. 381 *b*. This copy contains at the end the same additional chapters which have been noticed under Or. 181.

A table of contents, foll. 2 and 3, is prefixed to the volume.

Or. 1671.

Foll. 208; 11½ in. by 7; 24 lines, 4¾ in. long; written in close Nestalik, with ruled margins; dated Ramazān, A.H. 1244 (A.D. 1829).

I. Foll. 2—96. History of the reign of Shāh Jahān, by Muḥammad Šādiq, entitled Šādiq Khān. See p. 262 *a*, Or. 174.

The writer is noticed in the next-following work, where it is stated, fol. 100 *b*, that Muḥammad Šādiq Khān, author of the Pādishāh Nāmāh, who held the office of Vaḳā'i-navis in Agrah, was deposed by Aurangzib, and summoned to the royal presence in Jumāda II., A.H. 1068.

The work comes to an abrupt termination in the first line of fol. 96 *a*, at a passage relating to Aurangzib's departure for Burhānpūr on the 12th of Jumāda I., A.H. 1068, and corresponding to fol. 196 *b* of the previously described copy, Or. 174.

The sequel, which in appearance forms a continuous text with the above, is in reality a distinct work, as follows :

II. Foll. 96—208. History of the reign of Aurangzib, without author's name.

It begins abruptly at a point of time somewhat earlier than that at which the preceding work breaks off, namely at the beginning of A.H. 1068, when Dārā Shikūh was taking possession of the Jāgīr of Aurangzib, and Murādbakhsh assumed the attributes of sovereignty (see Khāfi Khān, vol. ii. pp. 7—9). It concludes with the death of Aurangzib.

The verbal agreement of many portions of this history with the Muntakhab ul-Lubāb (p. 232 *b*) seems to point to Khāfi Khān as the author. This presumption is confirmed by a passage, fol. 178 *b*, in which it is incidentally stated that "the writer" had been for a long time attached as Vākā'i'-navīs to Muḥammad Murād Khānāhzād Khān, a statement which is made by Khāfi Khān, vol. ii. p. 375, with regard to himself. There are however so considerable discrepancies between the two texts, that they might often be taken for different works. As the history now under notice was written in the reign of Shāh 'Ālam (Bahādur Shāh), who is spoken of, fol. 162 *b*, as the reigning sovereign, it must be by about twenty years anterior to the Muntakhab ul-Lubāb, and it seems highly probable that it represents an early recension of the work of Khāfi Khān, and that the omissions and other variations noticeable in it indicate additions and changes subsequently introduced by the author.

VOL. III.

Or. 1673.

Foll. 462; 8½ in. by 5½; 13 lines, 3¼ in. long; written on thin English paper in the 19th century.

I. Foll. 2—329. طبقات شاه جهانی

Lives of the eminent men who flourished under Timūr and his successors down to the reign of Shāhjahān.

Author: Muḥammad Ṣādīq, محمد صادق.

Beg. آغاز سخن بسپاس و ستایش خداوند بی نیاز

Having acquired an early taste for the society of the learned and the perusal of the records of the past, the author had long contemplated, as he states in the preface, compiling the lives of saints, philosophers, and poets, from the time of the early Khalifs to the reign of Shāhjahān; but he was compelled by want of leisure to confine himself to those who had lived under the illustrious house of Timūr.

The date of composition is not mentioned in the preface; but A.H. 1046 is spoken of, fol. 308 *b*, as the current year. It may be gathered from some incidental references of the author to himself that he was born about A.H. 1000, and spent his life in Dehli, where he met Mullā Kāmī of Sabzavār, who died A.H. 1016, and Shaikh Husain Kamāngar, who died A.H. 1018 (see foll. 304 *a*, 282 *a*). He studied under Shaikh Fā'iz, who died A.H. 1022, and became a favorite disciple of Shaikh 'Abd ul-Ḥaqq of Dehli (see p. 14 *a*), from whom he daily received affectionate notes during an illness which befell him in that city (see foll. 293 *b*, 309 *a*).

Among the poets of the reign of Jahāngīr, fol. 304 *b*, the author mentions his brother Mullā Muḥammad Yūsuf Kashmīrī Hamādāni, an eminent poet and Inshā'-writer, also distinguished as a soldier, who died A.H. 1033.

Professor Dowson, who notices the present work in Elliot's History of India, vol. vii.

p. 133, ascribes it to Šādiḳ Khān, author of a history of Shāhjahān (supra, p. 262). This last, however, an Amir of the imperial court, does not appear to have anything in common, save a name of frequent occurrence, with the present writer, who was evidently a man in humble circumstances, devoted to study and to a religious life.

The Ṭabaḳāt i Shāhjahānī is divided into ten periods (Ṭabaḳāt) corresponding to the reigns of Timūr and his successors. In each of these periods the biographical notices are arranged in three sections (Bābs), comprising 1st the Sayyids and saints, 2nd the learned ('Ulamā), physicians (Ḥukamā), and men of letters (Fuzalā), 3rd the poets.

The Ṭabaḳāt are as follows:—I. Timūr, A.H. 770—807, fol. 14 *b*. II. Mirān Shāh and Shāhrukh, A.H. 807—850, fol. 42 *b*. III. Mirzā Sultān Muḥammad and Ulugh Beg, A.H. 850—853, fol. 79 *b*. IV. Abū Sa'īd, A.H. 854—873, fol. 99 *a*. V. 'Umar Shaikh, A.H. 873—899, fol. 118 *b*. VI. Bābar, A.H. 900—937, fol. 141 *a*. VII. Humāyūn, A.H. 938—963, fol. 165 *b*. VIII. Akbar, A.H. 964—1013, fol. 189 *b*. IX. Jahāngīr, A.H. 1013—1037, fol. 272 *a*. X. Shāhjahān, from A.H. 1037 to the date of composition, fol. 307 *a*.

The notices are 871 in number; a full list of names occupies foll. 2—7.

II. Foll. 330—462. تاریخ مبارک شاهی

History of the Sultans of Dehli, from the time of Mu'izz ud-Dīn Muḥammad B. Sām to A.H. 838.

Author: Yahyā B. Aḥmad B. 'Abd Ullah us-Sihrindī, یحیی بن احمد بن عبد الله السهرندي

سیاس بی قیاس مر حضرت خالق المین والانس

Beginning with a panegyric on the reigning sovereign Mu'izz ud-Dīn Abul-faṭḥ Mubārak Shāh B. Naṣir ud-Dīn Khizr Khān, who had restored the blessings of peace to the empire, the author states that he wrote

the present work as a suitable offering to His Majesty. He adds that he had compiled the records of earlier kings from various chronicles, and had relied for the later period on information gathered from trustworthy witnesses.

The Tārīkh i Mubārakshāhī comprises the following reigns: Mu'izz ud-Dīn Muḥammad B. Sām, fol. 333 *b*. Ḳuṭb ud-Dīn Aibak, fol. 337 *b*. Shams ud-Dīn Īltatmish, fol. 339 *a*. Rukn ud-Dīn Firūz Shāh, fol. 342 *a*. Rāziyyah, fol. 343 *a*. Mu'izz ud-Dīn B. Shams ud-Dīn, fol. 345 *a*. 'Alā ud-Dīn Mas'ūd Shāh, fol. 347 *b*. Naṣir ud-Dīn, fol. 348 *b*. Ghiyāsh ud-Dīn Balban, fol. 351 *b*. Mu'izz ud-Dīn Kaikubād, fol. 358 *b*. Shams ud-Dīn Kaikā'ūs, fol. 363 *a*. Jalāl ud-Dīn Firūz Shāh, fol. 364 *a*. 'Alā ud-Dīn Muḥammad, fol. 369 *a*. Ḳuṭb ud-Dīn Mubārak Shāh, fol. 376 *a*. Naṣir ud-Dīn Khusrāu Khān, fol. 378 *a*. Ghiyāsh ud-Dīn Tughluḳ, fol. 382 *a*. Muḥammad B. Ghiyāsh ud-Dīn, fol. 384 *b*. Firūz B. Rajab, fol. 397 *b*. Tughluḳ Shāh B. Faṭḥ Khān, fol. 412 *a*. Muḥammad Shāh B. Firūz, fol. 413 *b*. Mubārak Shāh, fol. 437 *b*.

The history of the last reign, which began on the 19th of Jumāda I., A.H. 824, is brought down to the month of Sha'bān, A.H. 831.

A later continuation, foll. 446 *b*—462 *b*, contains the remaining portion of the same reign to the death of Mubārak Shāh on the 9th of Rajab, A.H. 837, and the reign of his successor Muḥammad Shāh B. Farid Shāh from his accession to the month of Rabi' II., A.H. 838, where the narrative comes to an abrupt termination.

An account of the Tārīkh i Mubārakshāhī, with several extracts, will be found in Elliot's History of India, vol. iv. pp. 6—88. The work is copiously quoted by Nizām ud-Dīn and Firishtah. See *ib.*, vol. v. p. 183, Mohl, Journal des Savants, 1840, p. 221, and Haft Iklim, Add. 16,734, fol. 312 *a*.

Or. 1696.

Foll. 122; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 9 lines, 2 in. long; written in Nestalik; dated August 1848.

I. Foll. 1—62. Extracts from the *Tālif i Sharif*, a treatise on materia medica by Ḥakim Muḥammad Sharif Khān. See p. 842 *a*.

The preface, which is much shorter than in the other copy, contains a dedication to Shāh 'Alam not found in the latter.

II. Foll. 63—122. Notice of the life and works of 'Abd ul-Ḥaḥḥ Dihlavī (see p. 14 *a*), written by himself.

Beg. پروردگار عالم جل جلاله وعم نواله یفرستاده خود

Contents:—Introduction, fol. 64 *b*. Review of the elegant writers and 'Ulamā who flourished in India from the reign of Shams ud-Din Iltatmish to the author's time, concluding with the latter's two sons, Nūr ul-Ḥaḥḥ and Muḥammad Hāshim, fol. 75 *b*. Reasons which induced him to write the present work, fol. 86 *b*. A short sketch of his life, fol. 97 *b*. Enumeration of his works, fol. 99 *b*.

From a reference to the reigning emperor under the title of Nūr ud-Din, fol. 109 *b*, it may be inferred that the work was written under Jahāngir. An abstract of the contents will be found in Elliot's History, vol. vi. pp. 483—492.

Or. 1697.

Foll. 499; $6\frac{1}{4}$ in. by 4; 13 and 9 lines, 2 in. long; written in Nestalik; dated August 1848.

I. Foll. 1—330. Extracts from the *Tārikh i Alfī* (see p. 117 *b*), relating to the history of India. They begin with the years 68 and 80 of the Rihlat, and pass on to the year 385. From that point the years are nearly consecutive down to 973 (A.H. 983).

II. Foll. 331—374. قرّة الملك. A treatise

on the selection and treatment of horses, translated from the Sanskrit.

Beg. الحمد لله رب العالمين والعاقبت للمتقين

The account of the version given in a short preamble is that Sultān Ghiyāṣ ud-Dīn vād-Dunyā Muḥammad Shāh B. Maḥmūd Shāh Khiljī had on the 21st of Muḥarram A.H. 783 issued his command to the linguists and skilled writers of his Court to translate the *Salotar* سالوتر from the barbarous Indian tongue into elegant Persian.

As Ghiyāṣ ud-Dīn B. Maḥmūd Shāh Khiljī, who is apparently meant, reigned, according to Nizām ud-Dīn, from Zulkā'dah A.H. 873 to 906, the above date is probably incorrect, and should be read A.H. 883.

The treatise is divided, according to the preface, into eleven Bābs, comprising altogether thirty chapters (Faṣl); but in the body of the work a twelfth Bāb is added.

The work has been shortly described by Sir H. Elliot from a copy in the Royal Library of Lucknow; see the History of India, vol. v. p. 573.

III. Foll. 375—499. A treatise on farriery by 'Abd Ullah Khān Bahādur (see p. 482 *a*). A comparison with the other MS. shows that this copy wants about fifteen lines at the beginning.

Or. 1712.

Foll. 148; $8\frac{3}{4}$ in. by $5\frac{1}{4}$; written in Nestalik, September, 1849.

I. Foll. 1—111; 13 lines, $3\frac{3}{4}$ in. long.

هفت اختر

A grammar of the Turkī language explained in Persian.

Author: Kāsī, کاسی.

Beg. ای برفعت از حد انداز فکرت برتری

The author, who had been called by his father Birbal from Lucknow to the capital

in order to acquire there the learning necessary for a Kāyath or scribe, wrote this work at the request of his son Kālikādayāl. The date of composition, A.H. 1182, is expressed in a versified Tārīkh at the end by the chronogram *وفور فیض*.

The work is divided into seven chapters called Akhtar, as follows:—1. Origin of the Turkī language and its dialects. Definition of the word *Şarf*, fol. 2 *a*. 2. Formative affixes, fol. 6 *a*. 3. Letters and particles, fol. 42 *b*. 4. Prepositions and adverbs, fol. 68 *b*. 5. Assimilation and transposition of letters, fol. 82 *b*. 6. and 7. Syntax (*Naḥw*), foll. 89 *a* and 101 *a*.

A note on the fly-leaf states that this MS. had been transcribed from a copy in the library of the Rajah of Balamgarh.

II. Foll. 112—148; 11 lines, 2½ in. long.

مفتاح الفتوح

Miftāḥ ul-Futūḥ, a poem by Amīr Khusrau. See p. 611 *a*, vi.

Or. 1733.

Foll. 184; 10½ in. by 6¼; 13 lines, 3¼ in. long; written in Nestalik, in the 19th century.

Miscellaneous notices in Persian and Hindustani, relating for the most part to Amīrs and Rājahs of the last and present centuries and to some Indian tribes.

The following are in Persian:—

I. Foll. 48—50. Mode of preparation of the Dehli paper, *ترکیب تیاری کاغذ دهلی*.

II. Fol. 51. Account of the rule of Rājah Rāmdayāl Singh of Landhaurah, district of Sahāranpūr.

III. Foll. 53—56. History of the Rājahs of Parichhit Garh *پرچیت گدہ*, Zila^c of Mirath.

IV. Foll. 85—93. Account of the Rohilla chiefs of Rāmpūr from their origin to the death of Aḥmad 'Alī Khān (A.D. 1839; see

supra, p. 1008 *a*). It was written, as stated at the end, three years after the decease of Aḥmad 'Alī, *i.e.* A.H. 1258.

V. Foll. 94—128. History of the war between the Marattahs and Aḥmad Shāh Durrānī, with a full account of the battle of Pānīpat, A.H. 1174.

The author, whose name does not appear, states at the end that he wrote this account nineteen years after the battle, *i.e.* A.H. 1193. It is the work of Kāshī Rāo already noticed p. 943 *a*, and translated in the Asiatic Researches, vol. iii. pp. 91—134.

VI. Foll. 129—137. Account of the Rājahs of Alwar from their origin to the reigning Rājah Benī Singh (who died in 1857; see Hunter's Gazetteer, vol. ix. p. 180).

VII. Foll. 169—178. Condensed extracts in Persian from the Tārīkh i Yamīnī (see p. 157 *a*) relating to the conquest of Kinnauj and other Indian campaigns by Sulṭān Maḥmūd Ghaznavī.

VIII. Foll. 179—184. Abstract of the *انشاء نیاز نامه*, a collection of letters written by Sujān Rāipūrī. See p. 988 *a*.

Or. 1740.

Foll. 172; 9 in. by 5½; 11 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 3—52. *کیگوهر نامه*. "Kaigauhar Nāmah," a history of the Ghakhar tribe, from its origin to A.H. 1137.

Author: Dūnichand, *دونیچند*

Beg. *راویان اخبار و حاکیان هر دیار*

The title of the work is taken from the name of Kaigauhar, a Kayānī prince, the supposed ancestor of the Ghakhars. See Delmerick, "History of the Gakkhars," Journal of the Asiatic Society of Bengal, vol. xl. pp. 67—101.

The author, who wrote while Dilāvar Khān,

a contemporary of the emperor Bahādur Shāh, was at the head of the tribe (A.H. 1117—1139; see Delmerick, p. 98), concludes with a eulogy on that chief's brother and his special patron, Divān Ghulām Muḥammad Khān. The date of composition, A.H. 1137, is expressed by this line at the end,

چو کوهر پاک حرف زر بنامه کیکوهر زیبا

On the Ghakhars see also Erskine, *India under Bābar and Humāyūn*, vol. ii. p. 411, and Blochmann, *Ain Akbari*, p. 456.

II. Foll. 53—97. Extracts from al-Kānūn al-Mas'ūdī, an astronomical work in Arabic by al-Birūnī, an early copy of which is included in the Elliot collection, Or. 1997.

III. Foll. 98, 99. Beginnings of Tārīkh i Kashmīr and of Tazkirat ul-Khavākīn, two works of Hājī Muḥammad A'zam Pashāwarī, the latter of which is dated by the chronogram مقصود اعظم *i.e.* A.H. 1251.

IV. Foll. 100—105. Account of Humāyūn from the Tārīkh i Humāyūnī, also called from its author Tārīkh i Ibrāhīmī, a general history written under Humāyūn and brought down to A.H. 952. See Elliot's *History of India*, vol. iv. pp. 213—217.

V. Foll. 106—118. Fragment of a poem in Panjābī, with the following note by Sir H. Elliot: "Major Abbot, who sent me this fragment, says that this tradition of a flood is universal in the Punjab."

VI. Foll. 119—140. Extracts from the *Gulistān i Raḥmat*. See p. 307 *b*.

VII. Foll. 141—160. Extracts from the *Farḥat un-Nāzīrīn* (see p. 131 *a*), relating to the reigns of Aurangzīb and Shāh 'Ālam.

VIII. Foll. 161—172. Extracts from the *Kashif ul-Akhbār*, a compilation on history and geography written by 'Ināyat Ḥusain some time after A.H. 1220. See Elliot's *History of India*, vol. viii. p. 372.

Or. 1741.

Foll. 88; 8½ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—16. کتاب زراعت, a treatise on Indian agriculture, written A.H. 1217.

Beg. از حکمت ربانی وز فیض خور و باران

II. Foll. 17—24. A treatise on the solar and lunar years and on some eras current in India, written A.H. 1211.

Author: Kāzī-l-kuzāt Muḥammad Najm ud-Dīn, قاضی القضاة محمد نجم الدین

Beg. حامدا ومصليا ومسلما اما بعد می گوید

III. Foll. 25—48. Fragment of a treatise on agriculture written apparently in Persia. In the headings the trees and plants are designated by their Arabic names.

IV. Foll. 49—64. Extracts from the Tārīkh i Khānjahānī Makhzan i Afghānī. See p. 210 *a*.

V. Foll. 65—70. Preface, table of contents, and extracts from the *Ganj i Arshadī*, گنج ارشادی, an account of the life and sayings of an Indian saint, Badr ul-Ḥaqq Muḥammad Arshad B. Muḥammad Rashid ul-'Uṣmānī, who lived about the close of the 11th century of the Hijrah.

Author: Abul-Fayyāz Kāmar ul-Ḥaqq Ghulām Rashīd, رشید غلام قمر الحق

Beg. الحمد لله . . . اما بعد تحمید ایزد عالم افرین و نعت سرور

The author states that he compiled the present work A.H. 1134 and 1135 from rough notes written by Shaikh Shukr Ullah.

VI. Foll. 71—88. Preface, table of contents, and detached portions of the *Ma'lūmāt ul-Afāq*, معلومات آفاق, a geographical work, including an account of the offices and titularature of the Delhi court.

Author: Amīn ud-Dīn Khān [B.] Sayyid Abul-Makārim Amīr Khān Marḥūm ul-Ḥu-

sainī ul-Haravī, امين الدين خان سيد ابو المكارم
امير خان مرحوم الحسيني الهروي

Beg. هو الكرم يعنى كريم كرم بخش رحمت كستر

The work was written after the death of Aurangzib, who is there designated by his posthumous title. Another work by the same author, *Rashahāt ul-Funūn*, Or. 2060, III., is dated A.H. 1123. The *Ma'lūmāt ul-Āfāq* is quoted in the *Tuḥfat ul-Kirām*. See above, p. 846 *a*, and Elliot's History of India, vol. i. p. 328.

Or. 1742.

Foll. 270; 10 in. by 8; 15 and 13 lines, about 5 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—6. Table of contents of the *Tuḥfat ul-Anvār*, تحفة الانوار, a collection of moral sayings in forty-one Bābs.

II. Foll. 7—112. Extracts from the *Tārīkh i Alfī* (see p. 117 *b*) from the year of Rihlat 1 to 570.

III. Foll. 113—121. Extracts from the *Tārīkh i Yamīnī* in Arabic. See p. 157 *a*.

IV. Foll. 122—153. Extracts from the *Amīnī* ترجمه امينى, a Persian version of the preceding work by Muḥammad Karāmat 'Alī Dihlavī. See p. 900 *b*.

V. Foll. 154—252. Extracts from the *Tāj ul-Ma'āshir*. See p. 239.

VI. Foll. 253—270. Extracts from the *Tārīkh i Firūzshāhī* of Ziyā ud-Dīn Baranī. See p. 919 *a*.

Or. 1743.

Foll. 298; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—41. Extracts from *Tārīkh i Vaṣṣāf*. See p. 161 *b*.

II. Foll. 42—198. Extracts from the following works of Sayyid Muḥammad Rizā (see p. 914 *b*):—1. *Mazāhir ul-Adyān*, مظاهر الاديان, a history of creeds and sects, fol. 42. 2. *Khurshid i Lāmī* خورشيد لامع, also called *Manẓar ul-'Ālam* منظر العالم, a geographical work, fol. 54. 3. *Majma' ul-Mulūk*, مجمع الملوك, a general history, fol. 61. 4. *Mafātiḥ ur-Riyāsāt* مفاتيح الرياست, a history of India from A.H. 1151 to A.H. 1251, fol. 82. 5. *Akh-bārāt i Hind* اخبارات هند, a general history of India brought down to A.H. 1264 (see p. 914 *b*), fol. 166. 6. *Naghmah i 'Andalib* نغمه عندليب, notices of poets (see p. 978 *b*), fol. 185.

III. Foll. 199—205. Extracts from the *Tārīkh i Salimshāhī*, or apocryphal memoirs of Jahāngir (see p. 254 *b*), from a copy dated A.H. 1151.

IV. Foll. 206—211. Extracts from the *Ma'āshir i Jahāngirī*. See p. 257 *a*.

V. Foll. 212—270. *Tatimmah*, or continuation of the memoirs of Jahāngir by Muḥammad Hādī, corresponding to pp. 383—486 of the Ally Gurh edition (see p. 253 *b*). At the end, fol. 265, is also an extract from the memoirs (same edition, p. 380).

VI. Foll. 271—278. Extracts from the *Muntakhab ut-Tavārikh* of Rāi Sujān Singh. See p. 230 *a*.

VII. Foll. 279—298. Extracts from the *Dastūr ul-Vuzarā* of Khwānd Amīr (see p. 335 *a*), and from the *Irshād ul-Vuzarā* of Ṣadr ud-Dīn Muḥammad (see p. 338 *b*).

Or. 1744.

Foll. 286; 10 in. by 8; 15 and 13 lines, 5 in. long; written in Nestalik, about A.D. 1850.

Extracts, relating mostly to Indian history, from the following works: *Khulāṣat ul-*

Akhbār by Khwānd Amīr (see p. 96 *b*), fol. 2. Ḥabīb us-Siyar (see p. 98 *a*), fol. 18. Zafar Nāmāh by Sharaf ud-Dīn Yazdī, and its Muḥaddimah (see pp. 173 *a*, 174 *b*), fol. 57.

The fifth and sixth Bābs of the Tārīkh i Khānjahānī (see p. 210 *a*), fol. 167.

Or. 1747.

Foll. 306; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 and 11 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated from June 1850 to May 1851.

I. Foll. 2—148. Extracts relating to Indian history from the Ahsan ut-Tavārikh of Ḥasan Khākī. See p. 886 *a*.

II. Foll. 149—168. Fragment of an Indian romance designated in the table as

حالات سید سالار مسعود غازی

Beg. الحمد لله رب العالمين والذي كان كما هو الآن

It is a fiction of the wildest character, dealing principally with the adventures of two heroes, Shāh Sāhū B. 'Aṭā Ullāh, king of Madā'in, and Sulṭān Rajab, king of Zangbār. They are made contemporary with Muḥammad and 'Alī, whom they visit in Mecca, and at the same time with Sultan Maḥmūd B. Subuktigīn, who sends them forth to the conquest of Thathah and Ajmir. Firdūsī is the authority alleged for this rhapsody.

The above fragment forms part of the romance of Sālār Mas'ūd Ghāzī, the celebrated champion of Islām, who, after numberless encounters with the Hindu idolaters, fell in battle near Bahraich, A.H. 424, and thus gained the title of Prince of Martyrs (Sulṭān ush-Shuhadā). His father Amir Sāhū B. 'Aṭā Ullāh 'Alavī, who had married a sister of Sultan Maḥmūd Ghaznavī, is stated to have died in Satrakh, A.H. 423.

An account of Sālār Mas'ūd will be found in the Mirāt ul-Abrār of 'Abd ur-Rahmān Chishtī (see p. 359 *b*), Or. 216, foll. 155—159. The same author has devoted to the

life of that hero a separate work entitled Mir'āt i Mas'ūdī (Or. 1837, 1.), a translation of which has been printed in Elliot's History of India, vol. ii. pp. 513—549.

On the first page is written: "Copy from a MS. of the Asiat. Soc. Bengal, No. 678."

III. Foll. 169—180. Thirty-four notices extracted from the Makhzan ul-Gharā'ib, a Tazkirah of Persian poets of all periods, by Aḥmad 'Alī Sandilavī, احمد علی سندیلوی

Beg. کوهر الفاظ فصاحت بنیان و لآلی معانی

It is stated at the beginning that the author served in the Risālah of the emperor Shāh 'Alam, and compiled this Tazkirah in A.H. 1218. It is alphabetically arranged, and is said to form a volume of 513 leaves, with 25 lines in a page. According to Sprenger, Oude Catalogue, p. 146, it is also called مجمع الغرائب. See Bland, Journal of the Royal Asiatic Society, vol. ix. p. 173, and Ethé, Sitzungsberichte der Bayr. Akademie, 1872, p. 279, 1873, p. 627.

IV. Foll. 181—196. Extracts from the Vafayāt ul-'Ayan of Ibn Khallikān in Arabic, with a notice on the work in Persian.

V. Foll. 197, 198. Extract from the Dasātīr, relating to Sāsān and his journey to India.

VI. Foll. 199—306. An anonymous work on the reign of Muḥammad Shāh, designated in the subscription as محمد شاه نامه. See p. 940 *a*.

On the first page is this note pencilled by Sir H. Elliot, "copied from a work in the possession of the Raja of Ballamgarh," and lower down "it is perhaps by Khushhal Chand."

Or. 1748.

Foll. 169; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; about 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works :—

I. Foll. 2—16. Memoirs of Irādat Khān. See p. 938 *a*.

II. Foll. 17—30. Jāmi' ut-Tavārikh, a general history by Faḳīr Muḥammad. See p. 899 *b*.

III. Foll. 31—43. Mir'āt ul-'Ālam. See p. 125 *b*.

IV. Foll. 44—51. Nigāristān of Ghaffārī. See p. 106 *a*.

V. Foll. 52—72. حشمت کشمیر

An historical account of Kashmīr and some neighbouring countries.

Author : 'Abd ul-Ḳādir Khān B. Ḳāẓi'l-Ḳuẓāt Maulavi Vāṣil 'Alī Khān, عبدالقادر خان بن قاضی القضاة مولوی واصلعليخان

Beg. بعد حمد خالق لطيف الخبير که جماعه انبيا

The author, whose family had been settled for some generations in the Ṣūbah of Ilāhābād, enjoyed in his youth the society of two eminent historians, 'Alī Ibrāhīm Khān (see p. 327 *b*), and Sayyid Ghulām Ḥusain Khān (see p. 280 *b*), and was staying with John Lumsden in Lucknow when Sa'adat 'Alī Khān succeeded to the regency of Oude (A.H. 1212).

He had been attached in the first place to the service of Mahārājah Amrit Rāo, who by order of the Governor-General Marquis Wellesley took up his residence in Benares. There the author met the English Agent, Mr. Wm. Aug. Brooke, through whose influence he obtained the conversion of his personal Jāgīr into an hereditary one. As a compliment to that gentleman, whose Persian title was Hishmat ud-Daulah, he gave the name of Hishmat i Kashmīr to the present work, which was completed, as stated at the end, in Benares, A.H. 1245, A.D. 1830. The author adds that he had been repeatedly sent on political missions to Nepaul by Governor Duncan (Jonathan Duncan, then

resident in Benares), and that his reports had been submitted to Col. Kirkpatrick, translated and printed.

Maulavi 'Abd ul-Ḳādir Khān is mentioned in Col. Wm. Kirkpatrick's account of Nepaul, pp. xi. and 367, as a member of the mission sent to Khatmandū A.D. 1793.

The present work is based upon an earlier account of Kashmīr, written about A.H. 1188 by Muḥammad Badī' ud-Dīn Abul-Ḳāsim Aslam poetically surnamed Mughnā, and entitled کوهر تحفه عالم شاهي, to which the author made considerable additions. It is divided into four books (Chaman) treating respectively of Kashmīr, Tibet and Ḳalmākistān, Badakhshān, and the highlands of Afghanistan.

VI. Foll. 73—82. Tārikh i Guzidah. See p. 80 *b*.

VII. Foll. 83—106. Zubdat ut-Tavārikh, an abridgment of Siyar ul-Muta'akhhirin, by 'Abd ul-Karīm, Munshī of the Persian Office, Fort William. The work has been printed in Calcutta, 1827. See Elliot's History of India, vol. viii. p. 199.

VIII. Foll. 107—121. Shigarf Nāmāh i Vilāyat. See p. 383 *a*.

IX. Tārikh i Nādirī (see p. 192 *a*), fol. 122. Tārikh i Guzidah, fol. 142. Mir'āt ul-'Ālam (see p. 125 *b*), fol. 151. Jaunpūr Nāmāh (see p. 311 *a*), fol. 153. Khizānah i 'Āmirah (see p. 373 *a*), fol. 156. Akbar Nāmāh, fol. 161.

Or. 1750.

Foll. 162; 8¼ in by 5¼; 15 lines, 3½ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works :

I. Foll. 1—176. مفتاح خزاین

A collection of letters and other compositions in prose.

Author : Sanbhū Lāl, سنهيو لال.

Beg. ثنای سخن طرازیکه رقوم سخن بانواع فصاحت

The author was Munshī to Chait Singh, Rājah of Benares, and afterwards to Mr. Francis Fowke, Resident in that city. The date of the compilation, A.H. 1197, is expressed by the above title. The author says that he was then in his fortieth year.

The extracts include two letters written by the author, at the request of Rājah Dayā-rām and in the name of Shāh 'Ālam, to George III. and to Lord North, foll. 7—21; further a detailed account of the rebellion of Rājah Chait Singh and of the author's career, foll. 33—76.

An analysis of the work by Nayyir Rakh-shān, with extracts, is preserved in Or. 2060, foll. 155—166.

II. Foll. 77—106. Kānūn Mas'ūdī in Arabic. See above, p. 1013 *a*, ii.

III. Foll. 107—162. خلاصة الانشا

A vast collection of choice pieces in prose by the most elegant writers of Persia and India, arranged according to subjects.

Beg. خالق مخلوقات وافریننده موجودات که از
شعشعه

The author, who does not give his name, states that he compiled it from thirty works in the space of four years, and completed it in the 35th year of the reign of 'Ālamgīr (A.H. 1102-3). He was evidently a Hindū; for he mentions at the end, fol. 60 *a*, as the most eminent Munshī of the age, Mir Anand, his paternal uncle and preceptor, who had grown up in the service of Rāi Bihārimal (or Bhārāmal; see Elliot, vol. vii. p. 168), the Divān of Dārā Shikūh, and had subsequently acted as Munshī to Amīr Khān from A.H. 1068 to 1090.

Amīr Khān, originally called Mir Mīrān, was governor of Kābul from A.H. 1088 to his death, A.H. 1109. See Ma'aşir ul-Umarā, fol. 67.

VOL. III.

The MS. from which the extracts were taken is stated to consist of 373 leaves, with 15 lines in a page.

Or. 1751.

Foll. 82; 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$; 11 and 13 lines, 3 $\frac{1}{4}$ in. long; written in Nestalik; about A.D. 1850.

Extracts from the following works:—

I. Foll. 2—23. Timūr Nāmah by Hatifi. See p. 653 *b*.

II. Foll. 24—29. بحر التواريخ, a compilation on universal history, commenced A.H. 1099 by an Indian writer whose name does not appear, and continued to A.H. 1154. See Elliot's History of India, vol. viii. p. 101.

III. Foll. 30—33, 60—72. زبنت التواريخ, a work on general history, written A.H. 1086-7 by 'Aziz Ullah. See Elliot's History of India, vol. vii. p. 166.

IV. Foll. 34—46, 52—57. نثرم خیال, a versified sketch of Indian history, dealing chiefly with the English period down to A.H. 1210, by Amar Singh Khwushdil,
سنکه خوشدل

The author describes himself as a native of Ghāzīpūr dwelling in Benares. The work, which is dedicated to Mr. Jonathan Duncan, Resident in Benares, was completed, as stated at the end, in A.H. 1211.

V. Foll. 47—51. خلاصة الاذکار, an abridgment of the Zubdat ut-Tavārikh of 'Abd ul-Karīm (see the History of India, vol. viii., p. 199), brought down to A.H. 1249, by Akbar 'Alī Sahāranpūrī, and dedicated to Mr. Robert Cathcart.

VI. Foll. 58, 59. Chronological abstract of the history of Sultan Maḥmūd Ghaznavī.

VII. Foll. 73—82. انصص الاخبار, a general history. See p. 121 *b*.

T

VIII. Foll. 83, 84. *مجمع الغرائب*, a cosmographical work by Sulṭān Muḥammad Bal-khī. See p. 426 *a*.

Or. 1752.

Foll. 309; 11 in. by $6\frac{3}{4}$; 15 lines, 4 in. long; written in Nestalik; dated August, 1849.

I. Foll. 2—11. The tale of the king of Ghaznīn, his Vazīr, and the daughter of Malik Daryābār, *حکایت بادشاه غزنین و وزیر او و دختر ملک دریابار*.

Beg. *راویان اخبار و ناقلان اثار چنین آورده اند که در بلاد غزنین*

II. Foll. 12—24. Extracts from Manāḥij ul-Fikar, an Arabic cosmography. See the Arabic Catalogue, p. 183 *b*.

III. Foll. 25—28. A brief account of Timūr and his descendants in Iran and India, from the Zubdat ut-Tavārikh of Kamāl B. Jalāl Munajjim. See further on, Or. 2060, v.

IV. Foll. 29—64. Extracts from *مرآة جهان نما*, a work on general history compiled by Muḥammad Baḳā, and edited after his death by his younger brother Muḥammad Riḳā. See pp. 890 *a*, 891 *b*.

Beg. *دلکشا نغمه که بلبل دستان زن بستان سرای*

The editor states that some time after the death of his elder brother, which took place in Sahāranpūr on the 22nd of Sha'bān of the 26th year of Aurangzīb (A.H. 1094), he arranged the materials left by him, and, after making some necessary additions, gave to the work the title that had been chosen by the author.

The extracts comprise the editor's preface, a detailed statement of contents, and a portion of Arāyish VII., or history of Aurangzīb. They were revised by Nayyir Rakhshān (see p. 446 *b*) in August 1849.

V. Foll. 65—125. Extracts from two works of Sayyid Muḥammad Riḳā Ṭabāṭabā'i, viz. Akhbārāt i Hind (see p. 914 *b* and 1014 *b*), fol. 65, and Naghmah i 'Andalib (see p. 978 *b*), fol. 123.

VI. Foll. 126—252. The following chapters from the Mafāṭih ur-Riyāsāt by the same author:—Rule of Mahājī Sindhiyah in Dehli, his exactions and arbitrary deposition of officials, fol. 126. Departure of the princes from Dehli, fol. 132. Arrival of General Perron and other French officers, etc., fol. 136. Devotion of Najm ud-Daulah (the author's father); conflict of the English army with Mirzā Jahāngir Bakht, the Shāhzādah's journey to Ilāhābād, etc., fol. 140. Mr. Metcalfe appointed Resident; Prince Jahāngir Bakht proceeds to Lucknow, etc., fol. 155. The author's well-meant measures pursuant to His Majesty's commands, and changes in the staff of Amīns, fol. 164. Journey of Bābū Rām Mohan to London, fol. 177. Origin and life of Mukhtār ud-Daulah, fol. 181. Arrival of Trich Khān and his appointment as Nā'ib, fol. 204. Niyābat of Mirzā Ḥasan Riḳā Khān and Ḥaidar Beg Khān, and Divānī of Rājah Tiket Rāi, fol. 207. Change of Resident, and the author's arrival at Lucknow, fol. 216. The author's devotion to the Company, and his sufferings, fol. 224. Account of the Jāts of Dīg and Bharatpūr, fol. 229. Capture of Bharatpūr by the English, fol. 240. The author's dealings with Mahārājah Sharfūjī, a descendant of Sāhū, fol. 245. His meeting with Bājī Rāo, fol. 249.

VII. Foll. 253—306. An account of the Sufis and their orders, with notices of celebrated saints, from the Mazāhir ul-Adyān by the same author. It is designated as the fourth Tafriḳ of Maḳṣad III.

VIII. Foll. 307—309. Notice of Shāhnavāz Khān, Vazīr of Shāh 'Alam (see p. 132 *a*), by the same Sayyid Muḥammad Riḳā.

Or. 1753.

Foll. 47; 12½ in. by 9; from 15 to 25 lines, 7 in. long; written in Nestalik and cursive Shikastah-Āmīz, about A.D. 1850.

Extracts from the following works:—Chach Nāmāh (see p. 290 *b*), fol. 2 *a*. Siyar ul-Muta'akhhirin (see p. 280 *b*), fol. 3 *b*. Tārīkh i Dā'ūdī (see p. 243 *a*), without author's name, fol. 29 *b*. Ḥabīb us-Siyar (see p. 98 *a*), fol. 36 *a*. Amīr Nāmāh *نامیر نامه*, fol. 40 *b*.

This last work is a history of the Afghan General Amīr ud-Daulah Muḥammad Amīr Khān by Basāvan La'l, poetically called Shādān, of Balgrām, *بساوندل مختلص شادان بالکرامی*.

Beg. *بنام سپیدار کون و مکان*
که فتح و شکست است در حکم آن

The author states that he had been for twelve years as Nā'ib, or deputy-Munshī, in the service of Amīr Khān, by whose order he wrote the present memoirs. The date of composition, A.H. 1240, is conveyed by the chronogram *یادکار امیر سالار است*.

A translation by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohummud Ameer Khan," etc., Calcutta, 1832.

The volume is endorsed by Sir H. Elliot as "Capt. Jackson's extracts, sent by C. S. Hardinge."

Or. 1754.

Foll. 163; 10¾ in. by 5¾; 21 and 19 lines, about 4 in. long; written in Nestalik and in Shafī'ā; dated Shāhjahānābād, Muḥarram, the 24th year of Muḥammad Shāh (A.H. 1155, A.D. 1742).

I. Foll. 2—46. Munsha'āt, or letters and other prose pieces, by Muḥammad Ṭāhir Vahīd. See p. 810 *b*.

This copy, which has no preface, begins with a letter written in the name of Shāh

'Abbās II. to the Sultan of Turkey (Muḥammad IV.). The royal letters occupy foll. 2—31; some prefaces and private letters, foll. 32—46.

II. Foll. 47—161. History of Shāh 'Abbās II. by the same author (see p. 189 *b*), with a full table of contents, foll. 47—50.

Or. 1755.

Foll. 603; 9 in. by 5½; 11 lines, 3¼ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

I. Foll. 2—23. *جام جهان نما*, a collection of miscellaneous notices relating to history, biography, and geography.

Author: Muzaffar Ḥusain, entitled Mahārat Khān, B. Ghulām Muḥammad Haravī, *مظفر حسین الخطاب بهارتخان ابن غلام محمد هروی*.

Beg. *افتتاح سخن سخنسپان محمد صانع شایان*

The author, who was born in Aurangābād A.H. 1118, and became one of the physicians of Muḥammad Shāh, wrote the present compilation A.H. 1180. An account of his life and of the contents of the work will be found in Elliot's History of India, vol. viii., pp. 158—162. Translated extracts are preserved in Add. 30,780, foll. 195—214.

II. Foll. 24—36. Prefaces to the Divāns of Amīr Khusrau. See p. 609 *b*.

III. Foll. 37—104. *Al-Tafhīm*, a manual of astronomy by al-Birūnī. See p. 451 *b*.

IV. Foll. 105—165. *Ā'in i Akbarī*. See p. 248 *a*.

V. Foll. 166—217. *بحر البلدان*, a Persian translation of the *Āṣār ul-Bilād* of al-Kāzvinī, from a MS. of 311 leaves, dated Dhārī, Khāndes, A.H. 1001. See Elliot's History of

India, vol. i., p. 94, and a notice of the same MS. by Nayyir Rakhshān, Or. 1940, fol. 10.

VI. Foll. 218—255. *Tārikh i Jahān-kushāi*. See p. 160 *a*.

VII. Foll. 256—259. Letter of Shaikh Mubārak to his son Faizī, from the latter's Ruḳ'āt. See p. 792 *a*.

VIII. Foll. 260—285. *Kāshif ul-Akhbār*. See p. 1013 *a*, viii.

IX. Foll. 286—330. *Ḥabīb us-Siyar*. See p. 98 *a*.

X. Foll. 331—517. *Mir'at i Jahān-Numā*, a general history by Muḥammad Baḳā, edited by Muḥammad Shafī', the second volume of which has been described p. 890 *a*.

The extracts are as follows:—

The editor's preface, beginning *دینت چهره*; شاهد کلام تجلی محمد ملک علام Numūd 1 (of the 12th Numāyish, Arāyish ii.). The Traditionists, fol. 336 *b*. Numūd 2. Transmission of the holy mantle (Khirkah) of the Sufis, fol. 342 *a*. Numūd 3. Religious orders, fol. 345 *b*. Numāyish 5 (of Pairāyish ii.). Celebrated Vazīrs, fol. 361 *a*. Detached notices of poets (Khātimah), fol. 372 *b*. Indian saints in chronological order (Arāyish ii., Numāyish 13, Numūd 2), fol. 386 *a*.

The editor, Muḥammad Shafī' B. Muḥammad Sharīf, who calls himself the sister's son and pupil of the author, states in the preface that the latter entered the imperial service in the fourth year of Aurangzib (A.H. 1071—2), and died on the 22nd of Sha'bān, in the twenty-sixth year of the reign (A.H. 1094). Having then become possessed of the loose unrevised draughts of the imperfect work, he undertook, upon an injunction received from his deceased uncle in a dream, to put them into shape, and to supply from standard histories those sections which were still wanting. The above title

given to it by the editor forms, with the addition of the word شد, a chronogram for A.H. 1095, in which his task was accomplished.

XI. Foll. 518—583. *Navādir ul-Hikāyāt*, a collection of historical narratives described p. 1004 *b*.

The extracts are as follows:—

Preface, fol. 518 *a*. Bāb vi., Majlis 2, fol. 526 *a*. Bāb vii., Majlis 5, fol. 544 *b*; Majlis 7—8, fol. 548 *a*. Bāb ix., Majlis 7 and 10, fol. 572 *a*. Bāb x., Majlis 1 and 8, fol. 575 *b*.

XII. Foll. 584—586. Preface to the third volume of *Ṣubḥ i Ṣādiq*. See p. 889 *a*.

XIII. Foll. 587—603. *Majma' ul-Ansāb*. See p. 83 *a*. An abstract of the preface and the portion extending from the Ghūris to the kings of Hormuz.

Or. 1757.

Foll. 206; 10 in. by 6½; 15 lines, 4¼ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:

I. Foll. 3—13. *Khulāṣat ut-Tavārikh* by Sujān Rāi. See p. 230 *a*.

II. Foll. 15—26. *Arāyish i Maḥfīl* of Shīr 'Alī Afsos in Hindustani. See p. 231 *a*.

III. Foll. 26 *b*—27. *Khavāṣ ul-Ḥayavān*. See p. 842 *b*.

IV. Foll. 27 *b*—38. *Haft Iklim* and *Ḥadīkat ul-Akālīm*. See pp. 335 *b*, 992 *b*.

V. Foll. 39—51. Copy of a firman issued by Akbar, A.H. 983, granting lands situate in the Duāb of Dehli to Nizām ud-Dīn Kāzī (afterwards Ghāzī Khān Badakhshī; see Blochmann, *Ain i Akbarī*, p. 440).

VI. Foll. 52—56. *Tūzuk i Timūrī* by Abu Ṭālib Ḥusainī. See p. 177 *b*.

VII. Foll. 57—186. *Ā'in i Akbarī*. See p. 248 *a*.

VIII. Foll. 187—208. 'Ibrat Nāmah. See p. 939 *a*.

A portion of the preface agreeing, although with some verbal discrepancies, with the copies already described, but containing the author's name, Mir Muḥammad Kāsim, is followed, fol. 189 *b*, by two chapters evidently belonging to another and much later work. They relate to the journey of the Shahzādah 'Alī-Gauhar to Ilāhābād, and to his assumption of the sovereignty on the death of his father (A.H. 1172—73). It is stated at the end that this continuation was brought down to the 17th year of Shāh 'Ālam (A.H. 1189—90). But Sir H. Elliot adds in the margin "this was an imperfect copy."

On fol. 193 *a*, begins a portion of the 'Ibrat Nāmah taken from another copy, relating to the end of Bahādur Shāh's reign, and corresponding to foll. 26—33 of Or. 1935. It is also followed, fol. 201 *a*, by an extract from a later work, an account of the death of 'Ālamgīr II.

IX. Foll. 208 *b*—209. The translation of the Rāj-Taranginī. See p. 296 *a*.

X. Fol. 209 *b*. Jang Nāmah by Ni'mat Khān 'Alī. See p. 272 *b*.

XI. Foll. 210—263. Tārīkh i Firūzshāhi by Ziyā ud-Dīn Baranī. See p. 919 *a*.

XII. Foll. 263 *b*—268. 'Ālamgīr Nāmah. See p. 266 *b*.

XIII. Foll. 269—270. Makhzan i Afghānī. See p. 210 *a*.

XIV. Foll. 271—282. Maṭla' us-Sa'dain. See p. 181 *b*.

XV. Foll. 282 *b*—283. Tūzūk i Jahāngīrī, with the preface of Muḥammad Hādī. See p. 253 *b*.

XVI. Foll. 283 *b*—285. Iqbal Nāmah. See p. 255 *a*.

XVII. Foll. 285 *b*—286. Tūzūk i Jahāngīrī, the apocryphal memoirs of Jahāngīr. See p. 254 *b*.

XVIII. Foll. 286 *b*—287. Ḥabīb us-Siyar. See p. 98 *a*.

XIX. Foll. 287 *b*—288. Ṭabaḳāt i Akbarī. See p. 220 *a*.

XX. Foll. 288 *b*—290. Akbar-Nāmah. See p. 247 *b*.

XXI. Foll. 291—295. Mir'at i Jahānumā by Muḥammad Bakā, edited by Muḥammad Shafī'. See p. 890 *a*.

XXII. Fol. 296. Ārayish i Maḥḥāl. See p. 231 *a*.

XXIII. Foll. 297—300. Junaidiyyah جنیدیه, an account of the genealogy of the Sayyids of Balgrām and Bārah, by Sayyid Junaid Balgrāmī, fol. 297.

XXIV. Foll. 301—304. 'Amal i Ṣālih. See p. 263 *a*.

XXV. Foll. 305—310. Khulāṣat ut-Tavārikh by Sujān Rāi. See p. 230 *a*.

XXVI. Foll. 310 *b*—372. Muntakhab ut-Tavārikh by Sadāsukh. See p. 914 *a*.

XXVII. Foll. 373—380. Nigār ul-Lughāt, نگار للغات, a Persian dictionary, containing also the Arabic and Turkish words, compiled A.H. 1247 by 'Alī Muḥammad, of Murādābād.

The rest of the volume, foll. 382—406, contains comparative tables of the following Indian alphabets: Ṣarrāfī, Sāstrī, Mārat'hī, and Patwārī, and a Braj Bhākhā grammar in Hindī.

Or. 1759.

Foll. 315; 10½ in. by 8; from 11 to 13 lines, 4½ in. long; written in Nestalik about A.H. 1850.

I. Foll. 1—66. Abstract of the *Tārīkh i Alfī* (see p. 117 *b*), from the 1st to the 974th year of *Rihlat*.

Extracts from the following works:—

II. Foll. 67—89. *Tārīkh i Khānjahānī*. See p. 210 *a*.

III. Foll. 90—213. *Tārīkh i Vaṣṣāf*. See p. 161 *b*.

IV. Foll. 214—242. *Mir'at ul-'Ālam* and *Mir'at i Jahān-numā*. See pp. 125 *b*, 890 *a*.

V. Foll. 243—258. *Tazkirat us-Salāṭin Chaghata*. See pp. 274 *b* and 924 *a*.

The extracts relate to the second year of Bahādur Shāh and the accession of Muḥammad Shāh. The volume from which they were transcribed, a table of which is prefixed, ended with Muḥammad Shāh's victory over 'Abd Ullah Khān; but its earlier portion, extending from Akbar to Aurangzib, was taken from *Mir'at i Jahān-numā*.

VI. Foll. 260—303. *Ma'aṣir ul-Umarā*, edited by 'Abd ul-Hayy Khān. See p. 339 *b*.

VII. Foll. 304—315. Table of contents of *Aṣār us-Ṣanādīd* by Sayyid Aḥmad Khān of Dehli. See p. 431 *b*.

Or. 1761.

Foll. 324; 11 in. by 7; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

I. Foll. 2—97. *نقائس الهآثر* a biographical dictionary of Persian poets, relating especially to those who lived in the tenth century of the Hijrah, and compiled A.H. 973—982, to which is prefixed a history of the Timurides from Babar to Akbar.

Author: Mirzā 'Alā ud-Daulah Ḳazvīnī,
میرزا علاء الدوله قزوینی

Beg. مطلع انوار کلام قدیم زینت دیباجه ام الكتاب.

The writer was the son of Mir Yahyā, the author of the *Lubb ut-Tavārikh* (see p. 104 *b*), and the younger brother of Mir 'Abd ul-Laṭīf, the preceptor of Akbar (p. 57 *b*). See *Mir'at i Jahān-numā*, fol. 389, *Ma'aṣir ul-Umarā*, Add. 6568, fol. 561, and Blochmann, *Ain i Akbari*, p. 447, note 2. Badā'unī mentions him under the *Takhalluṣ Kāmī*, vol. iii. p. 97, as one of the poets of Akbar's court.

The contents of the biographical portion of the work have been stated by Sprenger, *Oude Catalogue*, pp. 46—55.

The present extracts comprise the preface and table of contents, the historical introduction, which concludes with a full account of Akbar, brought down to Jumāda II., A.H. 982, and a few detached lives of poets.

II. Foll. 98—104. *سجدة المرجان فی آثار هندوستان*, Notices of the 'Ulamā of India, in Arabic, by Mir Ghulām 'Alī Azād Balgrāmī. See p. 373 *a*.

The work was compiled, according to a note by Sir H. Elliot, A.H. 1177.

III. Foll. 105—170. *باغ معانی*, an extensive *Tazkirah* of Persian poets by Naḳsh 'Alī, نقش علی

The author, who gives his name incidentally on fol. 120 *b*, appears to have written shortly after the accession of Shāh 'Ālam, which took place in Jumāda I., A.H. 1173. In a notice devoted to that prince, fol. 116, he says that a few months had elapsed since he had been seated on the throne by the Vazīr ul-Mamālik Shujā' ud-Daulah. The title *باغ معانی*, which as a chronogram stands for A.H. 1174, was probably meant to convey the date of composition. The work has been noticed, but without author's name, by Dr. Sprenger in the *Oude Catalogue*, p. 152.

The MS. from which the extracts were taken comprises only three sections of that bulky compilation, viz. *Chamans* iii.—v. *Chaman* iii. contains notices of kings who

had a taste for poetry, Chaman iv. notices of Vazīrs and Amīrs, both in alphabetical order. Chaman v. is stated to comprise the lives of 322 poets who flourished from the time of Hārūn al-Rashīd to A.H. 800.

The present extracts consist of the table of contents of Chamans iii. and iv., of the preface to each, and of detached notices from Chaman iii., fol. 113 *a*, and from Chaman iv., fol. 153 *b*.

In the preamble to Chaman iii. the author says that he had devoted considerable space to that section on account of the utility of history and of his exceeding fondness for its pursuit.

IV. Foll. 171—208. *Tārīkh i Guzīdah* (p. 80 *b*), *Khulāṣat ul-Akḥbār* (p. 96 *b*), and *Ḥabīb us-Siyar* (p. 98 *a*).

V. Foll. 210—241. *انفع الاخبار*, a work on general history, by Muḥammad Amin B. Daulat Muḥammad ul-Ḥusainī ul-Balīḥī, *البالحی*.
Beg. *انفع وزبدة کلمات راویان اخبار انبیاء*

The author states in the preface that he compiled this work in Aḥmadnagar (Deccan) A.H. 1036, a date expressed by its title, and that he was then attached to the service of Navvāb Sipahdār Khān, to whose biography an appendix is devoted.

Sipahdār Khān, whose original name was Mirzā Muḥammad Ṣalīḥ, was a native of Tabriz, and an adopted son of Shāh Beg Mirzā, with whom he came to India A.H. 1000, and whom he succeeded in the thirteenth year of Jahāngīr as governor of Aḥmadnagar. He died A.H. 1054. See Ma'āshir ul-Umarā, fol. 305.

The extracts relate chiefly to the reign of Jahāngīr and to the events of which Aḥmadnagar was the theatre. See for an account of the work Elliot's History of India, vol. vi. pp. 244—250.

V. Foll. 242—252. *Tārīkh i Firūzshāhī* by Ziyā ud-Dīn Baranī. See p. 919 *a*.

A portion of Muḥaddimah 7 and Muḥaddimah 8, corresponding to pp. 578—599 of the printed edition.

VI. Foll. 253—258. Headings of *Ṭabaḳāt i Nāṣirī*. See p. 72 *a*.

VII. Foll. 259—274. *Ṭabaḳāt i Akbarī*. See p. 220 *a*.

VIII. Foll. 277—321. An Arabic work on general history consisting, according to a notice by Dr. Sprenger, of seventy-six Bābs, the last of which treats of the Osmanlis, and is brought down to A.H. 997.

The author, whose name does not appear, was the son of 'Afīf ud-Dīn Sayyid Ḥasan ul-Ḥusainī, Kāzī of Mecca, and was staying, as he states incidentally, fol. 279 *b*, in that city with his father in A.H. 961. He quotes Ibn ul-Aṣīr, Ibn Kaṣīr, Abul-Fidā, Ibn Ḥajar, Sharaf ud-Dīn Yazdī, Daulatshāh, Bahjat ut-Tavāriḫ (see p. 884 *a*), and the following two rarer works: *Tārīkh ul-'Ālam* by Shihāb ud-Dīn Aḥmad Ibn 'Umar Ibn 'Arab Shāh, and a history of the Uzbek Khākāns by the Ḥāfiẓ Muḥammad Tāshkandī, grandson of 'Alā ud-Dīn ul-Kūshī (see Haj. Khal. vol. ii. p. 135). He refers also occasionally to oral information received from the last-named writer.

The MS., from which the extracts were taken, was in the Moty Mahall, Lucknow. It is described as a small folio of 817 pages, dated A.H. 1127. It is wrongly lettered *تاریخ طبری*, and wants the first thirty-six Bābs and a portion of the thirty-seventh.

The extracts are as follows:—Timurides of India from Bābar to Akbar, fol. 277 *a*. Bāb 70. Kings of India, viz. Sultans of Dehli from Kutb ud-Dīn Aibak to Ibrāhīm Lodi, fol. 280 *b*, and local dynasties, fol. 289 *b*. Dasht Kīpchāk and the Khāns of Crimea, fol. 295 *b*. Bāb 43. Ghaznavis, fol. 309 *a*. Bāb 44. Ghūris, fol. 315 *b*.

IX. Foll. 322—324. Invocations *مناجات* in Hindustani verse.

Or. 1762.

Foll. 659; $8\frac{1}{2}$ in. by $5\frac{1}{4}$; from 13 to 15 lines, about 3 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—43. *Khulāṣat ul-Ansāb*. See p. 212 *b*.

II. Foll. 44—118. *Sair ul-Manāzil*. See p. 431 *a*.

III. Foll. 119—120. A fragment treating of various mosques and sacred shrines visited by a holy personage designated as *Makhdūm i Jahāniyān Jahān-Gasht*.

IV. Foll. 121—158. *همايون نامه*, an account of the rules and ordinances established by the emperor *Humāyūn* and of some buildings erected by him.

Author: *Ghiyāṣ ud-Dīn B. Humām ud-Dīn*, known as *Kwānd Amīr*, *غياث الدين بن همام الدين المشتهر بخواند امير* (see p. 96 *a*).

Beg. *همايون نامه که کلک ابداع واقفان اثار سلاطين*.

This is the last work of the celebrated historian, written a short time before his death. According to the preface, the author received *Humāyūn*'s commands for its composition on being introduced to the royal presence in Gwalior, *i.e.* about the beginning of A.H. 941 (see *Erskine, History of India*, vol. ii. p. 14).

Kwānd Amīr subsequently accompanied the emperor to Mandu, where he died in the same year. See *Firishtah*, vol. i. p. 402.

An account of the work, with some extracts, will be found in *Elliot's History of India*, vol. v. pp. 116—126. A complete translation by *Munshī Sadāsuk'h Lāl* is preserved in Add. 30,774, foll. 25—114.

Extracts from the following works:—

V. Foll. 160—166. *Khalimāt ush-Shu'arā*. See p. 369 *a*.

VI. Foll. 167—174. *Safar Nāmāh* of *Nāṣir B. Khusrāu*. See p. 379 *b*.

VII. Foll. 175—190. *Rauzat ut-Tāhirin* (the last chapter on islands). See p. 119 *b*.

VIII. Foll. 191—223. Account of the *Ṣūbahs* of India, their divisions and their revenue, drawn up in tabular form for *Aḥmad Shāh Durrānī*, with the heading: *فصل رسوم در بیان حقیقت صوبجات و سرکارات الیه*, followed by the titulature of princes and *Manṣabdārs*, and by chronological notices.

IX. Foll. 224—251. *زبدة الغرائب*, a work on general history by *Muḥammad Riḡā B. Sayyid Abul-Kāsim Ṭabāṭabā*, entitled *Najm ud-Daulah*, and poetically surnamed *Najm*. See p. 914 *b*, and *Elliot's History of India*, vol. viii. p. 432.

The extracts are from the fifth and last volume (*Jild*), which comprises biographical notices of philosophers, saints, and poets. The date of composition, A.H. 1231, is expressed in a versified chronogram at the end by the words *زبدۀ غرائب*. The preface and table of contents of the whole work will be found further on, foll. 570—601.

X. Foll. 252—261. *نتائج الانكار*, lives of Persian poets.

Author: *Muḥammad Kudrat Ullah*, of *Gopāmau (Oude)*, *محمد قدرت الله گویاموی*.

Beg. *شادابی کلشن سخن بآبیاری حمد بهار پیرای*.

From a diffuse preface it may be gathered that the author, who in his verses called himself *Kudrat*, left his native place for the Carnatic A.H. 1227, and lived there under three successive *Navvābs*, viz. *A'zam Jāh*, his son *'Azīm ud-Daulah*, by whom he was appointed guardian of the late *Navvāb*'s tomb with the title of *Khān*, and *'Azīm ud-Daulah*'s son, *Amīr ul-Hind Vālajāh*. The last-named prince, who succeeded his father as an infant A.H. 1241, was nineteen years of age, when the present work was dedicated to him A.H. 1258. It was compiled, as stated in the preface, from the following

Tazkirahs: *Ātashkadah*, *Riyāz ush-Shu'arā*, *Majma' un-Nafā'is*, *Bahāristān i Sukhan* by 'Abd ur-Razzāk, *Mir'at ul-Khayāl*, *Kalimāt ush-Shu'arā*, the *Safinah* of *Mir 'Azamat Ullah Bikhābar* (who died A.H. 1142, see the *Oude Catalogue*, p. 150), *Sarv i Āzād*, *Khizānah i 'Āmirah*, *Gul i Ra'nā*, and *Shām i Gharibān*, the last two by *Shafīk Auran-gābādī*.

Notices extracted from the *Natā'ij ul-Afkār* are to be found in the margins of the Bombay edition of the *Ḥabīb us-Siyar*.

XI. Foll. 262—275. Short notices on thirty Persian MSS. in the library of the *Rājah* of Benares, some of which are represented by longer extracts in the remainder of the volume.

XII. Foll. 277—355. *بحر الموج*, a work on general history by *Muḥammad 'Alī Khān Anṣārī B. 'Izzat ud-Daulah Hidāyat Ullah Khān*, son of *Shams ud-Daulah Luṭf Ullah Khān Ṣādiq Tahavvur Jang*.

Beg. ستایش کوناگون سزاوار درگاه شاهنشاهی است.

The author, whose later work *Tārikh i Muzaffarī* has been noticed p. 282 *b*, says in the preface that he completed the present compilation A.H. 1209; but his account of the *Durrānis* is brought down to A.H. 1211.

The extracts are as follows:—Preface, fol. 277 *b*. *Ghaznavis*, fol. 280 *a*. *Ghūris*, fol. 287 *b*. *Nādir Shāh* and his successors down to *Muḥammad Khān Kachar*, fol. 291 *a*. The *Durrānis* from *Aḥmad Shāh* to *Zamān Shāh*, fol. 322 *b*.

See *Elliot's History of India*, vol. viii. p. 235.

XIII. Foll. 356—373. A history of India with the heading تاریخ پادشاهان.

The extracts are partly from the *Akbar-*

Nāmah, partly from the *Ṭabaḳāt i Akbar-shāhī*.

XIV. Foll. 374—413. مخزن الفوائد.

"Storehouse of useful information."

Author: *Ḥafīz ud-Dīn Aḥmad B. Hilāl ud-Dīn Muḥammad Ṣiddīqī ul-Bardwānī*, حفیظ الدین احمد بن هلال الدین محمد الصدیقی البردوانی

Beg. سیاست و ستایش مر مبدعی را که ارقام مکونات را

The author, a pupil of the Native College, Calcutta, subsequently attached as Persian Munshi to the College of Fort William, had been for fifteen years in the official employ of Sir Charles Theophilus Metcalfe, when he retired to private life in Calcutta. There he commenced the present work A.H. 1246, and completed it A.H. 1251.

Ḥafīz ud-Dīn is better known as the author of the Hindustani version of *Kalila and Damna* entitled *Khīrad-Afrūz*. A notice of his life will be found in *Garcin de Tassy's Littérature Hindouie*, vol. i. p. 149.

The present work, divided into sixteen parts called *Fā'idah*, embraces a great variety of subjects, such as letter-writing, forms of official documents, arithmetical notation, astronomy, geography, lives of philosophers, saints, and poets, select verses, history, and medicine.

XV. Foll. 414—433. Headings of the *'Amal i Ṣāliḥ*. See p. 263 *a*.

XVI. Foll. 435—436. *دہار ہند*, a Hindī vocabulary explained in Persian, with poetical quotations.

XVII. Foll. 437, 438. Letters of *Zul-Faḳār Khān*, *Navvāb* of *Bāndah*, about A.H. 1254.

XVIII. Foll. 439—451. *Jam'-bandī*, or forms of official statements relating to rates assessed on land.

XIX. Foll. 452—458. *Ṣifāt i Kā'ināt*. See p. 1006 *b*.

* I.e. *Ṣamsām ud Daulah*, the author of *Ma'āṣir ul-Umarā*. The *Bahāristān i Sukhan* was completed by his son *'Abd ul-Ḥayy Khān*, A.H. 1194. See *Savānīḥ i Dakan*, fol. 84.

XX. Foll. 459—464. Miftāḥ ul-Khazā'in. See p. 1016 *b*.

XXI. Foll. 465—468. مطالع الهند, a work treating of the sciences and customs of the Hindūs, in five Maṭla's and a Takmilah, by Salāmat 'Alī Khān Ṭabīb, son of Muḥammad 'Ajīb, entitled Ṣadāqat Khān.

XXII. Foll. 469—476. Tārīkh i Firishtah and Tārīkh i Nādirī. See pp. 225 *a*, 192 *a*.

XXIII. Foll. 477—502. Jām i Jahānumā by Ḥusain, called al-Muzaffar. See p. 1019 *b*.

XXIV. Foll. 503—522. Headings of the Mulakhkhaṣ by Muḥammad Ṭāhir. See p. 261 *b*.

XXV. Foll. 523—525. Table of contents of تاريخ حسيني, a history of Muḥammad, in four Kisms and a Khātimah, evidently translated from the Arabic work of Sa'id ud-Dīn Muḥammad B. Mas'ūd ul-Kāzarūnī. See the Arabic Catalogue, p. 423 *a*, and Haj. Khal., vol. vi. p. 167.

XXVI. Foll. 526, 527. Preface of Muntakhab ul-Akhhbār (apparently the real title of the preceding work), by Muḥammad Mihr, or Munir, us-Ṣiddīqī, dedicated to I'timād ud-Daulah Qamar ud-Dīn Khān Ḥusain (A.H. 1137—1161).

XXVII. Foll. 528—532. Badī' un-Navādir, a work on materia medica by Muḥammad Raḥm 'Alī Khān B. Bahrahmand Khān, of Sikandarpūr (see p. 1043 *b*, iv.).—Manhaj ul-Bayān and Fatawā Ṭatar Khān, in Arabic.

XXVIII. Foll. 533—536. Faras-Nāmah written for Aṣaf ud-Daulah, A.H. 1207, by Mirzā Bhajū Beg Sālutar, مرزا بھجو بیگ سالوتر.

XXIX. Foll. 537—570. The history of Faizābād, described p. 309 *b* under the title of Farah-Bakhsh. It is called in the heading Baḥr ul-Ifāzat, بحر الافاضت.

XXX. Foll. 570 *b*—601. Zubdat ul-Gharā'ib. See p. 1024, art. ix.

XXXI. Foll. 601 *b*—608. Iqbal Nāmah i Jahāngirī. See p. 255 *a*.

XXXII. Foll. 608 *b*—617. Zafar Nāmah i 'Ālamgirī by 'Aqīl Khān. See p. 792 *b*.

XXXIII. Foll. 618—628. Haft Gulshan i Muḥammad-Shāhī. See p. 903 *a*.

XXXIV. Foll. 629—644. Ibrat Nāmah by Muḥammad Khair ud-Dīn Ilāhābādī. See p. 946 *a*.

XXXV. Foll. 645—659. Khulāṣat ut-Tavārikh. See p. 230 *a*.

Or. 1763.

Foll. 477; 12½ in. by 8½; 11 lines, about 4½ in. long; written in Nestalik, about A.D. 1850.

Extracts from MSS. in the libraries of the Emperor of Dehli, of Mufti Ikram ud-Dīn Khān, Navvāb Muḥammad Mir Khān, and Ḥakīm Aḥsan Ullah Khān, as follows:—

I. Foll. 2—23. Khulāṣat ut-Tavārikh, and Nigāristān by Ghaffārī. See pp. 230 *a*, 106 *a*.

II. Foll. 24—47. Shāhnāmah of Munshī, a translation in Hindustani verse of the Shamsīrkhānī (see p. 539 *b*), by Mūl Chand, of Dehli, poetically surnamed Munshī, who died about A.D. 1832. The work has been printed in Calcutta 1846. See the Oude Catalogue, p. 267, and Garcin de Tassy, Littér. Hindouie, 2nd edition, vol. ii. p. 386.

III. Foll. 48—70. اشرف التواريخ, an historical and geographical compilation, written A.D. 1826 (A.H. 1241-2) by Kishan Dayāl Khatri, of Dehli. See Elliot's History of India, vol. viii. p. 413.

IV. Foll. 71—78. Akbar Nāmah, Būstān i Khayāl (see p. 770 *b*), 'Ālamgir Nāmah (p. 266 *b*), and Tārīkh i Nādirī (p. 192 *a*).

V. Foll. 79—92. Tārīkh i 'Ālamgirī by 'Aqīl Khān (see p. 792 *b*).

VI. Foll. 93—108. Nādir Nāmah by

'Abd ur-Rahīm Kashmīrī (*i.e.* Bayān i Vākī', see p. 381 *b*).

VII. Foll. 110—112. A treatise on ancient eras, originally written in Arabic A.H. 1253 by Maulānā Muḥammad Rafī' ud-Dīn Muhandīs, of Dehli, translated for Sir H. Elliot by Navvāb Ziyā ud-Dīn Aḥmad B. Navvāb Aḥmad Bakhsh Khān, A.H. 1265.

VIII. Foll. 113—119. A treatise on solar and lunar years by Kāzī Muḥammad Najm ud-Dīn. See p. 1013 *a*, II.

IX. Foll. 120, 121. Account of the Fasli era, written A.H. 1219 by Muḥammad Rafī' ud-Dīn. See above, art. vii.

X. Foll. 122—137. Shāh 'Ālam Nāmāh by Manā Lāl. See p. 943 *b*.

XI. Foll. 138—158. Shāh 'Ālam Nāmāh by Ghulām 'Alī Khān. See p. 281 *b*.

XII. Foll. 159—186. Tārīkh i Muẓaffarī. See p. 282 *b*.

XIII. Foll. 187—229. Religious tracts (Rasā'il) by Shaikh 'Abd ul-Ḥaqq Dihlavi (see p. 14 *a*), followed by one written A.H. 1093 by Abu 'Alī Ḥasan B. 'Alī ul-Ḥanafī ul-Makkī, and another translated by Ikrām 'Alī, grandson of Shaikh 'Abd ul-Ḥaqq, from the Arabic of Sayyid Muḥammad B. 'Abd ur-Rasūl ul-Barzakhī.

XIV. Foll. 230—243. Beginnings and endings of copies of the following works: Shāhjahān-Nāmāh by Muḥammad Amin (see p. 258 *b*). Letters of Shaikh 'Abd ul-Ḥaqq Dihlavi, رسالة المكاتيب. An Arabic tract, اخبار الاخرة. Account of the Shaikhs of Dehli (the work described p. 975 *b*). Bahādur-shāhī (by Khwushhāl Chand, see p. 894 *a*). Ḥasb ul-Irshād (p. 310 *b*). Tārīkh i Fīrūzshāhī by Shams i Sirāj (p. 241 *b*). Tārīkh i Bahādurshāhī by Ni'mat Khān (p. 272 *a*). Tārīkh i Dā'ūdī (p. 243 *a*). Zib ut-Tavārīkh (p. 724 *a*).

XV. Foll. 243 *b*—376. تاريخ گنجینه, a work on general history.

The author, whose name does not appear, compiled it in the time of 'Abd Ullah Kutub Shāh (A.H. 1035—1083) and apparently at the court of that sovereign. The latest event mentioned in the extracts is the taking of Daulatābād and the capture of Faṭḥ Khān, son of Malik 'Anbar, by Khān-Khānān Mahābat Khān, which happened A.H. 1042. As the account of the 'Ādil-shāhis comes to a close with the accession of Sulṭān Muḥammad 'Ādil Shāh, whose reign ended A.H. 1048, the time of composition must fall between the two years last mentioned.

There are, however, two passages of later date, foll. 342 *b*, 372 *b*, in which A.H. 1078 is designated as the current year.

The Tārīkh i Ganjīnah is divided into an introduction (Dibāchah) and twelve books termed Khizānahs, the subdivisions of which are called Ganjīnahs. The following are the subjects of the main divisions:—i. Creation. ii. Prophets. iii. Early kings of Persia, Rūm and the Arabs. iv. Muḥammad and the Imāms. v. The Khalīfs. vi. Dynasties contemporary with the Abbasides. vii. Chingīz Khān and his successors. viii. Kings who reigned from the time of Chingīz Khān to Timūr. ix. Timūr and his descendants down to Shāhjahān. x. Turcomans and Uzbaks. xi. Šafavis down to Shāh Šafī. xii. Dynasties of the Deccan, viz. 1. Bahmanīs. 2. Nizām-Shāhis down to Murtaẓā Nizām Shāh. 3. 'Ādil-Shāhis down to Sulṭān-Muḥammad. 4. Kutub-Shāhis down to 'Abd Ullah Kutub-Shāh.

The following sections are transcribed in full:—Ghaznavīs, foll. 261—268. Ghūris and slave-kings, foll. 283—295. Atābaks, foll. 295—309. Khiljīs from Bakhtiyār Khiljī to Fīrūz Shāh, foll. 347—368.

XVI. Foll. 377—404. Short extracts from copies of the following works:—Khāvar-

Nāmah (see p. 642 *a*), fol. 377. A'in i Akbari, fol. 379. Zavābiṭ i 'Ālamgīrī (p. 949 *a*), fol. 380. Tārikh i Firūzshāhī by Shams i Sirāj (p. 241 *b*), fol. 382. Tārikh i Yūsufi by Yūsuf Khān Kamalpūsh, an account of his journey to England in Hindustānī (published in Dehli, 1847, see Garcin de Tassy, Littér. Hindouie, vol. iii. p. 315), fol. 385. Tārikh i Dakan by 'Alī Ibrāhīm Khān (p. 328 *a*), fol. 388. Hasht Bihisht (p. 216 *a*), fol. 391. Shāh 'Ālam Nāmah by Ghulām 'Alī Khān (p. 281 *b*), fol. 393. Tārikh i Mughuliyyah by Munshī Ḥusaini and Munshī Nūr Muḥammad, of the Dehli College, Hindustānī (see Garcin de Tassy, Littér. Hindouie, vol. i. p. 612, vol. ii. p. 483), fol. 395. Humāyūn Nāmah by Jauhar (p. 246 *a*), fol. 396. Ḥadīqat ul-Aḳālim (p. 992 *b*), fol. 397. A short history of the Prophets and of Muḥammad, imperfect at the beginning, fol. 399. Tract of Shaikh Saif ud-Dīn of Dehli on prayers uttered in Mecca and Medina, fol. 400. Homilies of Shaikh 'Abd ul-Ḥaḳḳ Dihlavi in Arabic, نيل اعالي الرتب في فصول من الخطب, fol. 401. Tārikh i Shāhnavāz Khān (*i.e.* Mir'āt Aftābnumā, see p. 131 *b*), fol. 402.

XVII. Foll. 405—439. Tārikh i Bahādurshāhī by Ni'mat Khān (p. 272 *a*), brought down to the 16th of Rajab, second year of the reign (A.H. 1120).

XVIII. Foll. 441—477. An historical account of Agra and of its principal buildings, with map and views, in Hindustānī, by Sadid ud-Dīn (Professor in the Native College, Dehli; see Garcin de Tassy, Littér. Hindouie, vol. iii. p. 15); lithographed in Agra, 1848 (wanting the first four pages).

Or. 1771.

Foll. 354; 6½ in. by 4; 9 lines, 2 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—131. گوالیار نامہ. A history

of Gwalior from the earliest times to A.H. 1200.

Author: Muḥammad Khair ud-Dīn محمد خیرالدین

Beg. سپاس و ثنا صانی را سزاست کہ بر فصول صنعت

Some account of the author's life has been given p. 946 *a*. He states in the preface that having been called by Aṣaf ud-Daulah, A.H. 1206, from his native place to Lucknow, he had been shown there by Doctor Bruce a Gwāliyar-Nāmah (see p. 303 *b*), which he found defective in matter and badly written. He was therefore induced to recast it into better shape and to supplement it with an account of the brilliant achievements of the English arms, of which he had been an ocular witness.

The writer, who, it appears, had been attached by General Stibbert to the staff of Captain Wm. Bruce, head of the commissariat of Major Popham's force, devotes the greater part of the work to a detailed account of the capture of Gwalior by the latter (A.D. 1780), of the operations subsequently carried on by Colonel Camac against Mahājī Sindhiyah, and finally of the recapture of Gwalior and Gohad by the Marattah chief. The latest event recorded is the death by poison of Rānā Jhatar Singh in Gwalior, A.H. 1200.

II. Foll. 133—155. A manual designated as تذکرۃ الہند. It gives the length of reign of the kings of Dehli from Pithaurā to Aurangzib, the distances from Dehli to the principal towns of India, lastly the area, divisions, and revenue of the empire.

III. Foll. 157—269. A treatise on agriculture, already described, p. 417 *b*.

IV. Foll. 271—354. Dastūr ul-'Amal, containing tables of the revenue of Šūbahs and Sarkārs, titles of princes and Maṣṣabdārs

in the reigns of Shāhjahān, 'Alamgīr, and Shāh 'Alam (Bahādur Shāh), and miscellaneous notices.

Or. 1837.

Foll. 259; $5\frac{3}{4}$ in. by $3\frac{1}{2}$; 13 lines, 2 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 4—112. *مرآة مسعودی*. Life of Sālār Mas'ūd Ghāzī (see p. 1015 *a*).

Author: 'Abd ur-Rahmān Chishtī, عبدالرحمان چشتی

Beg. الحمد لله رب العالمين عالم الغيب والشهادت

The author, who has been already noticed pp. 359 *b* and 973 *a*, professes to have extracted this life from an ancient and extensive work written by Mullā Muḥammad Ghaznavī, a servant of Sultan Maḥmūd, and containing a full account of that sovereign's Indian campaigns as well as of the warlike deeds of Sālār Sāhū and his son Mas'ūd.

An abstract of the *Mir'at i Mas'ūdi* will be found in Elliot's History, vol. ii. pp. 513—549.

II. Foll. 113—259. Memoirs of Asad Beg Kazvinī, with the heading *کتاب حالات اسد بیک قزوینی*, apparently transcribed from the previously described copy (p. 979 *b*), Or. 1996, and concluding with the same notice of the author.

Both the above works have been translated by Mr. B. W. Chapman, of the Bengal Civil Service, whose version will be found in Add. 30,776.

Or. 1838.

Foll. 257; $7\frac{1}{4}$ in. by $5\frac{1}{4}$; 17 lines, 3 in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

I. Foll. 5—13. *Vakā'ti Ni'mat Khān 'Alī* (see p. 268 *b*). *Fath i Kāngrah* (p. 258 *a*); two extracts the second of which is wrongly ascribed in the heading to Ni'mat Khān.

II. Foll. 14—18. Story of Padmāvati, daughter of Padmasen, and of Rājah Prithirāj, with the heading *خلاصه باب اول کتاب برهت در ذکر احوال مہوب کھنڈ منجملہ نہ باب کہ مشتمل بر حالات راجہ برہمی راج بزیان شنسکرت تصنیف است*

It purports to be translated from a book called Barhat, or Brihat, in nine Bābs, containing the history of Rājah Prithirāj in the Sanskrit tongue.

The story of Padmāvati is one of the episodes of the poem of Chand. See Garcin de Tassy, *Littér. Hindouie*, vol. i. p. 382.

III. Foll. 18 *b*—28. History of the Rājahs of Anber and Jaipūr from their origin to the time of composition (about A.H. 1260). It concludes with the assassination of Jai Singh by Chauthā Rām and the proclamation of the former's infant son Rām Singh.

It is endorsed by Sir H. Elliot as follows: "This was sent by Chandee Lal and written from his dictation."

IV. Foll. 28—38. *Siyar ul-Muta'akhhirin* (p. 280 *b*). *Tārikh i Firishtah* (p. 225 *a*). *Tārikh i Nādirī* (p. 192 *a*). 'Alam-ārāi 'Abbāsī (p. 185 *b*).

V. Foll. 38 *b*—42. A general history of India from the death of 'Adli to the time of composition, by Jūgal Kishor جوگل کیشور, who compiled it for the Lord Chief Justice Sir Elijah Impey (A.D. 1774—1783).

Beg. بعد از حمد خدای برتر و نعت رسول

See Elliot's History of India, vol. viii. p. 300.

VI. Foll. 43—66. *Tārikh i Hind u Sind* (*i.e.* Chach Nāmah, see p. 290 *a*). *Tāj ul-Ma'aṣir* (p. 239 *a*). *Tārikh ul-Vaṣṣāf* (p. 161 *b*). *Tārikh i Shāh 'Alam* by Manā Lāl (p. 943 *b*).

VII. Foll. 67—257. *Ḥadīkat ul-Aḳālim* (see p. 992 *b*). Extensive extracts relating chiefly to India.

Or. 1839.

Foll. 286; $5\frac{1}{2}$ in. by $3\frac{1}{2}$; 13 lines, 2 in. long; written in Nestalik about A.D. 1844.

This is the first of a set of seven uniform volumes, Or. 1839—1845, written for Sir Henry Elliot by his Munshi Maulābakhsh in or about the year 1844 (see Or. 1843, fol. 121 *b*). They contain extracts from a vast number of Persian MSS. of a most miscellaneous description, arranged without any system. A table of contents is prefixed to each volume.

The extracts, which seldom exceed two or three small pages, are generally taken from the preamble of the works, and conclude with a notice of the size of the original MSS. They are too short to be of much use, and far too numerous to be separately described.

The present volume contains extracts from 123 MSS. It begins with Maḳāsid ul-Auliya, a history of the prophets (by Maḥmūd B. Aḥmad Fāryābī, see Or. 1968, fol. 21), and ends with Ḥadā'iq ul-Anvār by Fakhr ud-Dīn Rāzī.

Or. 1840.

Foll. 293; uniform with the preceding.

Extracts from 51 MSS., beginning with Tabakāt i Akbari and ending with the letters (Ruḳa'āt) of Munshī Harbans Rāi.

Foll. 189—263 contain an apparently complete transcript of the Gharā'ib ul-Lughāt غرائب اللغات, an alphabetical glossary of Hindī words, explained in Persian by Sirāj ud-Dīn 'Alī Ārzū (see p. 501 *b*).

Beg. سبجانك لا علم لنا الا ما علمتنا

This is, according to the preamble, a revised and corrected edition of a work compiled under the above title by one of the elegant writers of India یکی از فصیحای هندوستان. It is confined to those Hindī words the Arabic or Persian equivalents of which are not commonly known in India.

See the Oude Catalogue, p. 133, and Garcin de Tassy, Littér. Hindouie, vol. i., p. 228.

Or. 1841.

Foll. 317; uniform with the preceding.

Extracts from 44 MSS. The following alone are of some extent:—

I. Foll. 5—71. 'Imād us-Sa'ādat. See p. 308 *a*.

II. Foll. 110—125. Khizānah i 'Āmirah. See p. 373 *a*.

III. Foll. 125 *b*—166. Tārīkh i Muzaḥḥarī. See p. 282 *b*.

IV. Foll. 199—215. عجائب الهند, an account of some remarkable places and curiosities in India, by Sadāsuk'h, poetically surnamed Niyāz, of Dehli (see p. 914 *a*).

V. Foll. 219—317. Muntakhab ut-Tavārikh by Badā'unī. See p. 222 *b*.

Or. 1842.

Foll. 308; uniform with the preceding.

Extracts from 41 MSS., the longer of which are from the following works:—

I. Foll. 5—137. An official manual compiled in the reign of Shāhjahān. It contains a tabulated statement of the revenue of the Šūbahs and Sarkārs, an account of offices and salaries, and forms of appointment.

II. Foll. 138—190. The first and second volumes of the Iḳbāl-Nāmah i Jahāngirī. See pp. 922 *b*, 923 *a*.

III. Foll. 201—222. Tārīkh i Rashīdī. See p. 164 *b*.

Or. 1843.

Foll. 319; uniform with the preceding.

Extracts from 18 MSS. The more important of them are from the following works:—

I. Foll. 4—121. *Mir'at Āftāb-numā*. See p. 131 *b*.

II. Foll. 142—157. *صحيح الاخبار*, a general history of India compiled A.H. 1209 for the Governor-General Sir John Shore, by Sarūp Chand Khatri. See Elliot's History of India, vol. viii, p. 313.

III. Foll. 182—228. *Pādishāh Nāmāh* by 'Abd ul-Hamīd. See p. 260 *a*.

IV. Foll. 237—319. *دمستور الانشا*, a collection of letters compiled for the author's patron Fida'i Khān, known as Sayyid Ghulam Husain Khān. The letters relate mostly to transactions in Bengal under the Nāzims 'Alivirdi Khān and Sirāj ud-Daulah (A.H. 1151—1170).

In an edition printed in Calcutta A.H. 1240 the author is called Munshī Yār Muḥammad.

Or. 1844.

Foll. 293; uniform with the preceding.

Extracts from 32 MSS. The more extensive of these are from the following works:—

I. Foll. 5—95. *Shāhjahān Nāmāh*, *i.e.* the continuation of the *Pādishāh Nāmāh*, by Varis. See p. 260 *a*.

II. Foll. 109—200. *Tārikh i Muḥammad-Shāhī*, by Khwushḥāl Chand. See p. 128 *a*. The extracts come down to the 30th year of the reign of Muḥammad Shāh.

III. Foll. 201—220. *Iqbāl-Nāmāh* ascribed in the heading to Faṭḥ Ullah Shīrāzī. The extract is from the second volume of the *Iqbāl Nāmāh* of Mu'tamad Khān. See p. 923 *a*.

IV. Foll. 249—270. *Farhang i Jahāngīrī*. See p. 496 *b*.

Or. 1845.

Foll. 58; uniform with the preceding.

Extracts from 16 MSS. The only one of any extent is an almost complete transcript

of an historical notice of the city of Agra and its principal building by Silchand, a pupil of the Agra Government College, fol. 21—58. The work, which is called in the heading *حالات اکبرآباد*, was written, as was another essay on the same subject described p. 958 *b*, for Mr. James Stephen Lushington.

Or. 1858.

Foll. 121; 8½ in. by 5; 11 lines, 2⅞ in. long; written in Nestalik, about A.D. 1847.

Extracts from the following works:—

I. Foll. 4—64. The continuation of the *Akbar Nāmāh*. This is the work of 'Ināyat Ullah Muḥibb 'Alī already noticed p. 929 *a*, wanting the preface and about a page at the end. It is ascribed, however, on the fly-leaf to another author, viz. Shaikh 'Abd us-Ṣamad B. Shaikh Afzal Muḥammad, sister's son to Shaikh Abul-Faẓl, and the editor of his *Inshā* (see p. 396 *a*): *تكملة اکبرنامه تصنیف : شیخ عبد الصمد ابن شیخ افضل محمد خواهرزاده شیخ ابو الفضل و جامع منشآت شیخ مذکور*.

Contents:—47th year, fol. 5 *a*; 48th year, fol. 28 *a*; 49th year, fol. 39 *b*; 50th year, fol. 55 *a*.

Prefixed is a letter of Sayyid Aḥmad Khān, Munṣif of Dehli, to Sir Henry Elliot, dated 21 Sept. 1847, informing him of the sending of the *Takmilah i Akbar Nāmāh*.

II. Foll. 65—78. *Ḳaṣīdahs* of Ḥakīm 'Unṣurī *حکیم عنصری*, in praise of Sultan Maḥmūd Ghaznavī. 'Unṣurī died A.H. 431 or 441. See the Oude Catalogue, p. 528, and *Haft Āsmān*, p. 15.

III. Foll. 79—97. Preface of Amīr Khusrau to his *Divān* entitled *Ghurraṭ ul-Kamāl*. See p. 610 *a*.

IV. Foll. 98—112. *Divān* of Bādri Chāch, from a copy dated A.H. 1107. The

poems relate mostly to events of the reign of Sultan Muḥammad B. Ṭughluḳ. A notice of the author by Nayyir i Rakhshān (see p. 446 *b*) is prefixed.

Badr ud-Din, a native of Chāch, or, in its Arabicized form, Shāsh, the modern Tāshkand, went to India and became the panegyrist of Sultan Muḥammad B. Ṭughluḳ, who conferred upon him the title of Fakhr uz-Zamān. He composed a Shāhnāmāh or poetical record of that king's warlike deeds, which was completed, as stated by the author in the following chronogram, A.H. 745 :

سال تاریخ عرب دولت شه بود بعقد
کاسمان عقد مسنهای مرا داد نظام

Translations by Sir H. Elliot of some of his poems will be found in the History of India, vol. iii. pp. 567—573. See also Badā'unī, vol. i. p. 241, and Sprenger, Oude Catalogue, p. 367. The Ḳaṣīdahs of Badr i Chāch have been lithographed in Cawnpore, A.H. 1261, and, with a commentary, in Rāmpur, A.H. 1289.

V. Foll. 113—120. The Arabic Tārīkh Yafī'. The extracts relate to the Ghaznavis and Gūris, and their incursions into India.

Or. 1860.

Foll. 61; 8 in. by 5; 11 lines, 3½ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—8. Extracts from the Ḥayāt ul-Ḥayavān. See the Arabic Catalogue, p. 215 *b*.

II. Foll. 9—29. Maṣnavī on the victories of Islām Khān, Šubahdār of Bengal, in Kūch and Āshām (A.H. 1051-2, see Maāşir ul-Umarā, fol. 39), by Muḥammad Ḳulī Salīm Ṭīhrānī. See p. 738 *a*.

Beg. بیا بلبل که ایام بهار است
کلسقان خوشتر از آغوش یار است

III. Foll. 30—48. Sūz u Gudāz, a Maṣnavī by Nau'ī Khabūshānī. See p. 674 *a*.

IV. Foll. 49—61. A Ḳaṣīdah on the conquest of Sind by the Khānkhānān 'Abd ur-Raḥīm Khān (A.H. 1001), by Mirzā Yūlḳulī Beg Anīsī Shāmlū.

Beg. میوزد بهاد سراپا خرمی از بوستان
آب حیوان در رکاب و باد عیسی در عنان

Anīsī, a Turcoman soldier, who was attached to 'Alī Ḳulī Khān Shāmlū, governor of Herat, and afterwards served with distinction under 'Abd ur-Raḥīm Khān, died in Burhānpūr, A.H. 1014. See Blochmann, Ain i Akbari, vol. i. p. 578, the Oude Catalogue, p. 333, and the Ātashkadāh, fol. 6.

To the above pieces are prefixed notices of the authors and their works by Nayyir i Rakhshān (see p. 446 *b*).

Or. 1861.

Foll. 82; 8 in. by 5; 11 lines, 3 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—44. Account of the tribes and clans of Afghanistan, with notices of their leading men, from the rise of the Durrānī dynasty to the reign of Shujā' ul-Mulk.

Author: Sayyid Maḥmūd ul-Mūsavī, سید محمود الموسوی

Beg. آنچه احوال اقوام چهارگانه افغان

The author wrote this account, as he states in a short preamble, by desire of an English officer named Seton, to whom he gives the following titles: نواب ناظم الدوله سیف الملک دوستدار خان لادله مستر سیتن صاحب بهادر شہامت جنک. It treats of the following four tribes (Fırḳah), which are sub-divided into clans (Ḳaum): I. Abdālī or Durrānī, fol. 4 *a*. II. Ghiljāi غلجئی, fol. 29 *a*. III. Bardurānī, called in India Rohilah, fol. 32 *b*. IV. Sūr, or Yūsufzai, fol. 43 *a*.

The work, which contains no date, was apparently written during the first reign of

Shujā' ul-Mulk, and shortly after the death of the Vazīr Shīr Muḥammad Khān (A.H. 1223), which is recorded on fol. 10 *b*. The author states, fol. 4 *a*, that the Durrānis had been, at the time of writing, for sixty-three years in possession of the sovereign power. Counting from A.H. 1160, when Aḥmad Shāh assumed the royal title, this would give A.H. 1223 as the date of composition.

II. Foll. 45—82. Notices of the eminent calligraphers who lived in India, and especially in Dehli, under the Timurides from Akbar to Bahādur Shāh (A.H. 1253).

Author: Khalifah Shaikh Ghulām Muḥammad Haft Kalam Akbarshāhī, خلیفه شیخ غلام محمد هفت قلم اکبرشاهی

Beg. رساله متضمن حالات خوشنویسان خطوط

The work is divided into the following four sections (Faṣl): 1. Nestalik writers, fol. 46 *a*. 2. Shikastah and Shafi'āi writers, fol. 66 *a*. 3. Naskhi and Tughrā writers, fol. 77 *a*. 4. Seal engravers, fol. 81 *a*. In each section the notices are arranged under the successive reigns. The latest date mentioned is A.H. 1261, fol. 80 *a*.

Or. 1865.

Foll. 40; 8 in. by 6; 13 lines, 3½ in. long; written in Shikastah-āmiz, about A.D. 1850.

I. Foll. 2—35. A history of Ḥaidar 'Alī Khān of Maisūr, from his rise to A.H. 1196.

Beg. ستایش ناصری که بمددکاری فوج لطفش

The author, who does not give his name, was a witness of the events related in the latter portion of the work. He states at the end that, after serving two years under Captain John Kennaway, he was licensed on the last day of Zulḡa'dah A.H. 1196, and went back to Ḥaidarābād. In a later addition he records the death of Ḥaidar 'Alī, which took place at the beginning of Muḥarram,

A.H. 1197, and the subsequent accession of Tipū Sultān.

II. Foll. 36—40. Account of the rebellion of Rājah Chait Singh of Benares.

Author: 'Alī Ibrāhīm Khān, علی ابراهیم خان

Beg. منکه علی ابرهیم خان یکی از خیر خواهان کمپنی انکرنرم

The author, who has been already noticed, p. 328 *a*, was an eye-witness of the events related. The period he embraces extends from the 19th of Sha'bān A.H. 1195, when he landed at Baksar with the Governor-General, Mr. Hastings, on his way to Benares, to the 27th of Ramazān in the same year.

The date written in the last line, "the 15th of Zulḥijjah, A.H. 1195, corresponding to November 1778," relates apparently to the completion of the work, which in the subscription is called گلزار ابراهیم.

Or. 1883.

Foll. 286; 11½ in. by 7; 17 lines, 4 in. long; written in Nestalik, apparently in the 18th century.

A volume of miscellaneous extracts apparently compiled by the writer of the MS., Ghulām Nabī, whose name is found in the subscription of the first part, fol. 152 *b*, باتمام رسید بعضی نقلهای غریب و عجیب از کتب متفرقه دستخط غلام نبی عفی الله عنه

Beg. پوشیده نماند که هر نهال غراب ثمر

A list of seventy-two works which the compiler professes to have laid under contribution includes the Tbrat Nāmah, a history written under Muḥammad Shāh (see p. 939 *a*), and a reference to 'Alamgir II. (A.H. 1167—1173), fol. 48 *a*, shows that the collection is of still later date.

The volume contains, besides miscellaneous detached narratives and anecdotes, the following extensive extracts or entire treatises:—

I. Foll. 36—51. Abstract of an anonymous work on general history (Ma'din i Akhbār, see p. 888 *a*).

II. Foll. 85—113. Extract from 'Iyār i Dānīsh. See p. 756 *b*.

III. Foll. 113 *b*—120. Sa'di's Naṣīhat ul-Mulūk. See p. 596 *b*, v.

IV. Foll. 133—152. Extract from Ḥabīb us-Siyar relating to Chingiz Khān.

V. Foll. 153—169. Humāyūn's journey to Persia, from the Jahāngīr Nāmāh (*i.e.* the first volume of the Iqbāl Nāmāh i Jahāngīrī, see p. 922 *b*).

VI. Foll. 169 *b*—175. سوال و جواب دارا, questions put by Dārā Shukūh to Bābā Lāl as to points of Hindu doctrine, with the latter's answers.

VII. Foll. 176—236. The first portion of the general history entitled Ma'din i Akhbār. See p. 888 *a*. It consists of the first fourteen of the chapters (Zikr) into which the work is divided, the first treating of the Pīshdādians and the fourteenth of the Khwārazmshāhīs.

VIII. Foll. 239—250. مرامت المخلوقات, a treatise on Hindu cosmogony, in the form of a dialogue between Mahādev and Parbatī, handed down by the Muni Bashisht (Vāsishṭa); translated from a Sanskrit original in verse and explained by 'Abd ur-Rahmān Chishtī, عبد الرحمن چشتی.

Beg. الحمد لله . . . اما بعد هذا مینویسد حقیر الفقیر

The author, who has been already noticed pp. 359 *b*, 973 *a*, shows by an elaborate system of interpretation how the Hindu legend is to be adapted to Muslim ideas, how for instance Mahādev is to be taken as a king of the Jinns, another mythological being to be turned into Adam, a third into Muḥammad, and so forth. A.H. 1041 is incidentally mentioned, fol. 240 *a*, as the current year.

IX. Foll. 257—271. مرامت الحقائق, an abridged translation of the Bhagavadgītā, with Muslim comments, by the same writer.

Beg. هو الاول وهو الآخر هو الظاهر وهو الباطن

The author, who here calls himself 'Abd ur-Rahmān [B.] 'Abd ur-Rasūl 'Abbāsī ul-'Alavī ul-Chishtī, mentions, as the best exposition of Hindu pantheism, a work entitled Kashf ul-Kunūz and commonly called Jog Bashist, by Shaikh Ṣūfī Qubjahānī, صوفی قیجانی.

X. Foll. 272—283. اطوار در حل اسرار, an abstract of the Yoga Vāsishṭa (see p. 61 *a*), divided into ten sections called Aṭvār, and dedicated to Jahāngīr; by Ṣūfī Sharīf, صوفی شریف, probably the author quoted under the preceding article.

Beg. حمد و ثنا لائق ذات خداست که از نقوس

A table of contents in the same handwriting as the text occupies three pages at the beginning. The volume is endorsed by Sir H. Elliot "composed or rather abstracted by Hakīm Md Ali."

Or. 1904.

Foll. 54; 8½ in. by 5¼; 11 lines, 3 in. long; written in Nestalik and Shikastah, A.D. 1851.

Five notices written for Sir H. Elliot by Nayyir i Rakhshān (see p. 446 *b*) in November and December 1851, viz. :—

I. Foll. 2—8. Abstract of نیرنگ عشق, a Maṣnavī on the love-story of Shāhid and 'Azīz, written A.H. 1096 by Ghanīmat Panjābī (see p. 700 *b*), and beginning

بنام شاهد نازک خیالان

II. Foll. 9—20. Analysis of a Maṣnavī on the story of Kāmṛūp by Mir Muḥammad Murād. See p. 697 *a*.

III. Foll. 21—29. Notice of خلاصة الحیوة, a history of ancient and modern philosophers written for Ḥakīm Abul-Faṭḥ

Gilānī by Mullā Aḥmad Tataṭavī (see p. 117 *b*), with some extracts. These are stated to be from an imperfect copy containing only a portion of the first of the two Maḥṣads into which the work is divided.

IV. Foll. 30—33. Extracts from the Akhbār i Barmakiyān by Ziyā ud-Dīn Baranī (see p. 333 *b*), with a notice of the work.

V. Foll. 39—54. Account of the discovery of tobacco and of its introduction into India, with extracts from various historical and medical works.

Or. 1908.

Foll. 123; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; about 20 lines, 4 in. long; written in Naskhi by a European hand, A.H. 1851.

Extracts made for Sir H. Elliot from historical MSS. in the Paris National Library, relating mostly to India, with descriptions in French by M. Munk.

A first series consists of notices of thirty-one MSS. A second series, extending from fol. 83 to the end, gives further particulars, with extracts, of eleven MSS. included in the first, and an account of two copies of the Vākī'at i Babari.

The volume is endorsed: "Received with letter of 7th January 51." Two tables of contents, one in Persian, the other in English, are prefixed.

Or. 1937.

Foll. 20; 10 in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

Notices of twenty-six volumes (some of them printed) in the library of the Navvāb of Tonk, with short extracts, consisting mostly of a few lines at beginning and end of each work, and occasionally of its main divisions.

The extracts are from the following works:—

Tuḥfat ul-'Ālam (see p. 383 *a*). Zafar

Nāmah (p. 173 *a*). Jām i Jam (p. 284 *b*). Guzidah (p. 80 *b*). Ma'āṣir ul-Khavākin (p. 183 *b*). Humāyūn Nāmah (p. 1024 *a*, iv.). Shāhjahān Nāmah by Jalālā (p. 933 *a*). Shāhjahān Nāmah by 'Abd ul-Ḥamīd (p. 260 *a*). Aurang Nāmah by 'Āqil Khān (p. 936 *a*). Nādir uz-Zamānī (p. 128 *a*). Shāh 'Ālam Nāmah by Muḥammad 'Alī Khān (*i.e.* Tārīkh i Muẓaffarī, see p. 282 *b*). Tārīkh i Shirshāhī (p. 242 *b*). Tārīkh i Firūzshāhī by Ziyā Baranī (p. 919 *a*). Ma'rūf ul-Hind, an account of Mumtāz Maḥall (p. 958 *b*). Muntakhab [read Ahsan] ut-Tavārikh by Ḥasan Khākī (p. 886 *a*). Najm ut-Tavārikh, a compendium of general history, compiled A.H. 1099; the rough draught of an unknown writer. Tārīkh i Qandahār (p. 264 *b*). Khulāṣat ul-Ansāb (p. 212 *b*). Hishmat i Kashmirī by 'Abd ul-Qādir Khān (p. 1016 *a*, v.). Chatur Gulshan (p. 909 *b*). 'Ālam Āshūb, a history of Shāh 'Ālam by Maulavī Khair ud-Dīn (*i.e.* 'Ibrat Nāmah, see p. 946 *a*).

Mukhbīr ul-Vāṣilīn by Muḥammad Fāzil B. Sayyid Aḥmad ul-Akbarābādī, a history of Khalīfs, Imāms, and saints, composed in verse in the time of Shāhjahān. Nigāristān by Mullā Munir, of Jahāngirnagar, written in the reign of Shāhjahān (see p. 1048 *a*, ii.).

Durr i Manzūm by Ghulām Jilānī Rif'at, of Rāmpur (see Littér. Hindouie, vol. ii. p. 518), a rhymed history of Faiz Ullah Khān and his children. Nasab Nāmah i Kambū by Navvāb Mubārak 'Alī Khān, son of Navvāb Farḥat, of Dehli; printed. Mulakkhkhaṣ ut-Tavārikh, an abridgment of Siyar ul-Muta'akhhirīn by Farzand 'Alī (p. 943 *a*).

The volume is endorsed by Sir H. Elliot: "This was received from the Nawab of Tonk, Rajpotanah."

Or. 1940.

Foll. 54; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 11 and 13 lines,

3 in. long; written in Shikastah-āmiz and Nestalik, A.D. 1851.

Notices and extracts written for Sir H. Elliot by Ziyā ud-Din Aḥmad Khān (see p. 446 *b*), in Simlah and Dehli, A.D. 1851.

They relate to the following works.—

I. Foll. 2—9. Futūḥāt i 'Ālamgīrī, a rhetorical account of the victories and conquests of Aurangzib, written after his death by Shaikh Ra'āfat, شیخ رأفت.

Beg. ایند کہ فتوحات جهان راست قدیر

The author mentions as his paternal uncle Muḥammad Sanā'ī, poetically surnamed Vahshat, and refers to another yet unfinished history by himself entitled A'inah i Jahānnumā, which was to contain a detailed record of the contest of the sons of Aurangzib for the empire.

The present narrative begins with an account of Aurangzib's journey to Kashmir and of his preparations for a campaign against Persia in the 4th year of his reign; it is brought down to that sovereign's death. The only known copy, from which the abstract was made, belonged to 'Alī Muḥammad Jhajhari.

There are two other works bearing the title of Futūḥāt i 'Ālamgīrī, one by Īsardās (see p. 269 *a*), and another by Muḥammad Ma'sūm (see Elliot's History of India, vol. vii. p. 198).

II. Baḥr ul-Buldān, a translation of Ḳazvīnī's Aṣār ul-Bilād (see p. 1019 *b*, v.), fol. 10. Tārikh i Gujrāt by Mīr Abu Turāb Valī (p. 967 *a*), fol. 11. Navādir ul-Ḥikāyāt (p. 1004 *b*), fol. 13. I'jāz Khusravī (p. 527 *a*), fol. 15. Nigāristān by Aḥmad Ghaffārī (p. 106 *a*), fol. 37. Dāstān Ghara'ib Hindustān, from 'Abd ur-Razzāk's account of his mission to Bijānagar (p. 182 *a*), fol. 39. Mīr'āt ul-Iṣṭilāḥ (p. 997 *a*), foll. 49—54.

Or. 1941.

Foll. 47; 9½ in. by 7; written by different hands about A.H. 1850.

I. Foll. 2—5. Abstract of the story of Padmāvat and Ratan Sen written in Bhākhā for Shīr Shāh A.H. 947 by Malik Muḥammad Jā'isī (see Garcin de Tassy, Littérature Hindoue, vol. ii. p. 97).

The abstract is by Ziyā ud-Dīn Khān (see p. 446 *b*), who mentions at the end three versions of the above story, viz. 1. the Persian Maṣnavī of Bazmī; 2. an Urdu Maṣnavī by 'Ishrat and his pupil 'Ibrat (see Littér. Hind., vol. ii. p. 48); 3. a Maṣnavī in a language intermediate between Bhākhā and Urdū by Mīr 'Abd ul-Jalīl Balgrāmī (see p. 963 *b*).

II. Foll. 6—22. List of MSS. in Munīr ul-Mulk's library. Headings of a history of Siyālkot. Extracts from an official guide. Life of Muḥsin Fānī, who is stated to have died in Kashmīr A.H. 1081.

III. Foll. 23—26. Notices by Ziyā ud-Dīn Khān on Tārikh i Muzaḥḥarī, the Shāh-jahān Nāmāh of Vāriṣ, and the prose works of Munīr Lāhaurī and Ṭughrā.

IV. Foll. 27—29. Extracts from the Ḳānūn Mas'ūdi (see p. 1013 *a*).

V. Foll. 30—35. Analysis by Ziyā ud-Dīn Khān of Rat Padam رت پدم, the above-mentioned poetical version of the story of Padmāvat, a Maṣnavī composed A.H. 1028 by Bazmī son of Shaikh Munavvar.

Bazmī, whose original name was 'Abd ush-Shakūr, was a favourite companion of Khān-zamān (who died as governor of Balāghāt A.H. 1047, see Ma'āshir ul-Umarā, fol. 180). After the decease of his patron he led a secluded life, and died in Agra A.H. 1073, leaving a Divān and a poem (the above Maṣnavī) composed in the same metre as Faizī's Nal-Daman (p. 670 *b*). See Mīr'āt i Jahānnumā, fol. 316.

VI. Foll. 36—40. Extracts from the Tazkirat us-Salāṭīn Chaghātā (p. 274 *b*), with notes by Dr. Sprenger.

VII. Foll. 41—43. Notice of Rajah Jaipāl and the Ghakhar tribe (see p. 1012 *b*), sent to Sir H. Elliot by the author of the *Risālah i Šāhib-numā* (see p. 952 *b*).

VIII. Foll. 44—47. Translation of some Arabic sentences in *Iʿjāz i Khusravī* (p. 527 *a*), and extracts from *Tārīkh i Vaṣṣāf*, with glosses, by *Ziyā ud-Dīn Khān*.

Or. 1947.

Foll. 51; $7\frac{3}{4}$ in. by 5; 13 lines, $3\frac{1}{4}$ in. long; written in Nestalik about A.D. 1850.

Extracts from twenty-three MSS. in the library of *Munir ul-Mulk* (see p. 1036 *b*, ii.). These consist mostly of the initial and concluding portions of each work and in some cases of its main headings.

The works are entitled as follows:—

I. *Kitāb Aṣāfkhānī* (the third volume of the *Iqbal Nāmāh*, see p. 255 *a*), fol. 1 *b*. *Tārīkh i Shāhjahānī* by *Tāhir Vahīd* (the history of *Shāh 'Abbās II.*, see p. 189 *b*), brought down to the *Shāh's* death, A.H. 1077, fol. 9 *a*. *Maṭla' ul-Anvār*, a religious work by *'Afif Navā Kāshānī*, fol. 11 *a*. *Muntakhab ut-Tavārikh* (p. 222 *b*), fol. 12 *a*. *Tārīkh Firūzshāhī* by *Ziyā Baranī* (p. 919 *a*), fol. 13. *Durrah i Nādirī* (p. 195 *a*), fol. 14 *a*. *Tārīkh i Khānjahānī* (p. 210 *a*), fol. 15. *Tabaqāt i Akbarshāhī* (p. 220 *a*), fol. 17. *'Ālamgīr Nāmāh* (p. 266 *b*), fol. 18. *Tārīkh i 'Ālamgīrī* (*i.e.* *Mir'āt ul-'Ālam*, p. 125 *b*), fol. 19. *Tārīkh i Ibrāhīmshāhī* (*i.e.* *T. Khān-jahānī*, p. 210 *a*), fol. 20. *Aḥvāl i Mir Nizām 'Alī Khān*, written in *Dak'hni* verse by a poet of *Ḥaidarābād*, A.H. 1221, fol. 21.

II. *Tūzūk i Aṣafī*, a history of the *Nizāms*, and especially of *Nizām 'Alī Khān*, by *Tajallī 'Alī*, called *Tajallī Shāh*, fol. 26. In a copy belonging to *Mir Akbar 'Alī Khān*, of *Ḥaidarābād*, the history is brought down to *Shavvāl* A.H. 1206, and it is stated at the end that it was cut short by the death of the author.

Beg. اشعه ستایش بی آرایش مرادیدرا سزد

III. *Tārīkh i 'Adilshāhī* by *Nūr Ullāh* (p. 318 *a*), fol. 27. *Tārīkh i Kuṭubshāhī* by *Qādir Khān Munshī*, fol. 33. *Tārīkh i Aṣaf-jāhī*, a history of the *Nizāms* from their origin to the accession of *Iskandar Jāh* (A.H. 1218), by the same, fol. 34. (This last work is probably due to *Qādir dād Khān*, who is quoted by *Jauhar*, Add. 24,417, fol. 39, as a contemporary historian of the reign of *Nizām 'Alī Khān*). *Tārīkh i Dak'han* by *Mun'im Khān ul-Hamadānī* (see p. 322 *b*), fol. 35.

IV. *Shāhnāmāh* of *Qudsī*, beginning محمد خدائی زبانم ک شود (compare p. 685 *a*, viii.), fol. 36. *Dānish Nāmāh* by *Ghiyāṣ ud-Dīn 'Alī* (p. 439 *b*), fol. 37. *Shāhnāmāh i Bakh-tāvar-Khānī* (abridged from *Firdūsī*) by *Bahādur 'Alī*, son of *Ilāhvirdī Khān 'Ālamgīrshāhī*, commonly called *Ja'far*, fol. 40. (*Ilāhvirdī Khān* died A.H. 1079; see *Ma'aṣir ul-Umarā*, fol. 56). *Timūr Nāmāh* (p. 653 *b*), fol. 43. *Muntakhab i Ḥakīm*, a *Tazkirah* compiled from the *Majma' un-Nafā'is* of *Ārzū*, with additional lives, by *'Abd ul-Ḥakīm* surnamed *Ḥakīm*, fol. 44. *Tārīkh i Murtaẓa-d-dahr* by *Kabir B. Munavvar*, written A.H. 1006, the 43rd year of *Akbar*, fol. 45. *Savānih i Dakan* by *Mun'im Khān* (p. 322 *b*), fol. 47. *Tārīkh i Bangālah*, a late work in *Hindustani*, fol. 48.

Or. 1952.

Foll. 12; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; written by different hands about A.D. 1850.

I. Foll. 2—7. Headings of the latter portion of *Khulāṣat ut-Tavārikh* (see p. 230 *a*), with extracts.

II. Foll. 8—11. Statement of the contents of the *Tazkirah* of *Sarkhwush* (see p. 369 *a*), by *Nayyir i Rakhshān*; dated *Lahore*, December, 1849.

III. Fol. 12. Description of five MSS.

Of these one alone deserves notice, viz. the Amīr Nāmāh, or life of Amīr Khān, Navvāb of Tonk, by Basāvanlāl Balgrāmī (see p. 1019 *a*).

Or. 1953.

Foll. 12; $12\frac{1}{2}$ in. by 8; 17 lines, $5\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Extracts made for Sir H. Elliot from copies of the following works:—

I. Foll. 2—7. Muntakhab ut-Tavārikh by Muḥammad Yūsuf (see p. 122 *b*). The extract relates to the prophets and kings of the Hindus, and corresponds with Add. 16,695, foll. 203—6.

II. Foll. 8—11. Ātashkadāh (see p. 375 *a*); a full table of contents.

III. Fol. 12. Headings of Hai'at ul-'Ālam *هيئة العالم*, a geographical work. In a notice of the autograph MS. written about A.H. 120 *a*, Or. 2073, fol. 29, the author is called Shaikh Muḥammad A'zam T'hatavī.

Or. 1954.

Foll. 35; $10\frac{3}{4}$ in. by 7; 15 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

Extracts made for Sir H. Elliot from copies of the following works:—

Timūr Nāmāh (p. 653 *b*), fol. 2. Ṭurfah Inshā, or letters of Mahārājah Rām-Narāyan, collected by Rām Singh Khatrī, son of Kalyān Singh, of Aman-ābād, fol. 9. Jāmī' Bahādur-khānī, a treatise of geometry written A.H. 1249, fol. 13. Vaqā'i' of Ni'mat Khān 'Alī (p. 268 *a*), fol. 21. Ikbāl Nāmāh i Jahāngīrī (p. 255 *a*), fol. 29.

Or. 1961.

Foll. 96; $11\frac{1}{2}$ in. by $8\frac{1}{2}$; 11 lines, $4\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

I. Lubb ut-Tavārikh (p. 104 *a*), foll. 2—5,

33—38. Akhlāk i Nāsirī (p. 441 *b*), fol. 6 *a*. 'Ajā'ib ul-Buldān by Ḳazvinī, Arabic, fol. 11 *b*.

II. Zafar-Nāmāh i Kābul, an account of the Afghan war, written in verse A.H. 1260, without author's name, fol. 19 *a*.

Beg. *سرنامه برنام پروردگار*

III. The rough drafts *مسودات* of Munshī Khalil Ullah Khān, viz.—An account of the Sardārs of Balabgarh (Faridābād), from the death of Sūrajmal Jāt to the departure of Mr. Metcalfe (about A.D. 1820), fol. 38 *a*. History and topography of Hisār Firūzah (Thornton's Hissar, district of Hurreeanah), fol. 43 *a*. History of the Lodis from the death of Sikandar to their extinction, fol. 49 *a*.

IV. Tārikh i Firūzshāhī by Shams i Sirāj (p. 241 *b*), fol. 52 *a*. Haft Gulshan by Muḥammad Hādī (p. 908 *a*), fol. 60 *b*. Tārikh i Nādirī (p. 192 *a*), fol. 79 *a*. Abstract of Hujjat ul-Hind (p. 29 *a*), fol. 92 *a*.

Or. 1962.

Foll. 47; $12\frac{1}{2}$ in. by $7\frac{1}{2}$; about 20 lines, $5\frac{1}{2}$ in. long; written by different hands in Nestalik and Shikastah, about A.D. 1850.

Extracts from the following works:—

I. *شرح دساتیر*, a commentary on the Dasātīr by Najaf 'Alī son of Muḥammad 'Azīm ud-Dīn, dedicated to Sir Henry Elliot, fol. 2.

II. History of Shāh Shujā' from the time of his escape from Lahore to A.H. 1261, unfinished, fol. 27. It is endorsed "Allee Muhummud's book, of Shikarpoor."

III. Ma'dīn ul-Javāhir, a collection of anecdotes in the style of the Gulistān, written for Jahāngīr A.H. 1025 by Ṭarzi, fol. 32. (A notice of the work by Nayyir Rakhshān is to be found in Or. 1978, fol. 30.) A dictionary of Nisbahs, without title, evi-

dently translated from the *Ansāb al-Sam'āni* (Arabic Catalogue, p. 167 *a*), fol. 43.

At the end, fol. 46, is a short notice of *مجموعة الحقائق*, a work containing anecdotes of Indian saints.

Or. 1963.

Foll. 151; 11 in. by $8\frac{1}{4}$; 13 and 15 lines, about 5 in. long; written in Nestalik, about A.D. 1850.

Extracts from MSS. of the following works:—

I. *Mi'raj un-Nubuvvah* (p. 149 *a*), fol. 2. *Haft Kishvar*, a work on ethics, illustrated by narratives relating to the early kings of Persia and miscellaneous anecdotes, without author's name, fol. 14. *Tārīkh i A'sam Kūfi* (p. 151 *a*), fol. 17. *Tārīkh i Mahābat Jang* (p. 312 *a*), fol. 19.

II. *Tārīkh i Nizāmī* (*i.e.* *Ḥadīkat ul-'Ālam*, see p. 323 *b*), fol. 22. *Tūzūk i Āsafi*, a history of the *Nizāms*, by Tajalli 'Alī (see p. 1037 *a*, ii.), fol. 35. *Tārīkh i Ḥāl i Hind*, (*i.e.* *Khizānah i 'Amirah*, see p. 373 *a*), fol. 45.

III. *Tārīkh i Salāṭīn* (*i.e.* the second volume of *Jāmī'i Mufidī* (p. 207 *b*), written in *Shāhjahānābād*, A.H. 1088, and containing a history of the *Ṣafavis* dedicated to *Sulaimān Shāh*, beginning *یارب زسبحن قدر مراعالی ساز*, fol. 57. *Tuhfat ul-'Ālam* (p. 383 *a*), fol. 78. *Rauzat us-Ṣafa*, fol. 91. *Nauras Nāmah* (*i.e.* *Tārīkh i Firishtah*, p. 226 *a*), fol. 112.

IV. *Ma'āshir i Āsafi*, a history of the *Nizāms*, written A.H. 1207 by *Lachhmi Narāyan Shafīk*, of *Aurangābād* (p. 327 *a*), beginning *جواهر محمد نذر مالک الملکی کہ شاہان*, fol. 128. *Tārīkh i Bangālā* by *Munshī Salīm Ullah* (p. 312 *b*), fol. 137.

Or. 1964.

Foll. 75; 11 in. by 8; 13 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—47. Extracts from the *Tārīkh*

i Jahānārā; see p. 111 *b*. They include an account of Indian dynasties, which is no part of the original work; it comes down to A.H. 1021, whereas the author of *Jahānārā* died A.H. 975 (see p. 106 *a*). This additional section is inserted as *Ṣaṭar 1* of *Ṣafḥah XV.* (see p. 114 *b*), and comprises the following dynasties:—Kings of *Gujrāt*, fol. 3 *b*. *Bahmanis*, fol. 5 *b*. (This last chapter is said to be partly taken from the *Sirāj ul-Ḳulūb* of *Muhammad B. Ḥasan B. Luṭf Ullāh Lārī*, a dependent of *Mahmūd Shāh Bahmanī*, A.H. 888—924.) *Nizāmshāhis*, fol. 14 *b*. *'Adilshāhis*, fol. 22 *b*. *Ḳuṭubshāhis*, fol. 27 *b*. *'Imādshāhis*, fol. 30 *b*. *Baridis*, foll. 33 *a*—37.

The above sections are distinct from the corresponding chapters compiled at the same date by *Ḥasan Khākī* (see p. 887 *b*).

II. Foll. 48—75. Extracts from the *Zubdat ut-Tavārikh* of *Nūr ul-Ḥaḳḳ*. See p. 224 *b*.

Or. 1965.

Foll. 35; $10\frac{3}{4}$ in. by 8; 13 lines, $4\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from *Savānīh i Dakan* (p. 322 *b*), fol. 2, and from *Tārīkh i Muẓaffar Shāh Gujrātī* (*i.e.* *Mir'āt i Sikandari*, see p. 287 *b*), fol. 20.

Or. 1968.

Foll. 37; $12\frac{1}{2}$ in. by 9; written in Nestalik by various hands, A.D. 1847.

Extracts from historical MSS. in the library of the late *Maulavī Muftī Sayyid Amīr Ḥaidar*, of *Balgrām* (the author of the *Savānīh i Akbari*, see p. 930 *a*), a list of which occupies foll. 19—22.

The extracts are from the following works:—

Tabṣirat un-Nāzīrīn (p. 963 *b*), fol. 5. *Tazkirah i Amīr Timūr*, etc. (from *Tārīkh i Firishtah*, see p. 225 *a*), fol. 7. *Gul i Ra'nā* (p. 977 *b*), fol. 10. *Tazkirah i Mirzā Ṭāhir*

Nasirābādī (p. 368 *b*), foll. 11—18). *Tārīkh i Ma'sūmī* (p. 291 *a*), fol. 23. *Risālah i Muḥammad Shāh u Khāndaurān* (p. 277 *b*), fol. 28. *Siyar ul-Muta'akhkhirīn* (p. 280 *b*), fol. 32. *'Ālamgīr Nāmāh* (p. 266 *b*), fol. 33. *Ḥadīkat ul-Aḳālim* by Shaikh Ilahyār Khān Balgrāmī (p. 992 *b*), fol. 36. *'Ālamgīr Nāmāh* (*i.e.* Ma'aṣir 'Ālamgīrī, p. 270 *a*), fol. 37.

Or. 1972.

Foll. 70; $10\frac{1}{4}$ in. by 8; written by different hands about A.D. 1850.

Extracts from the following works:—

An Arabic commentary upon the *Yamīnī* (see Arabic Catalogue, p. 152 *b*) by 'Alī B. Muṣliḥ al-Sam'ānī al-Kirmānī, fol. 2. *Tuḥfat ul-'Ālam* (p. 383 *a*), fol. 10. The second volume of *Tārīkh i Tāhīrī* (*i.e.* *Rauzat ut-Tāhīrīn*, p. 119 *b*), fol. 15. *Ḥadīkat ul-'Ālam* (p. 323 *b*), foll. 27—70.

Or. 1974.

Foll. 78; $10\frac{3}{4}$ in. by 7; 15 lines, $4\frac{1}{4}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

Riyāz us-Salāṭīn (p. 965 *b*), viz. the preface, table of contents, and part of the introduction, fol. 2. *Tazkirat ul-Mulūk* by Rafī' ud-Dīn (p. 316 *a*), fol. 15. *Iḳbāl Nāmāh i Jahāngīrī* (p. 255 *a*), fol. 22. *Tuḥfat ul-Mulūk*, an Arabic treatise on ethics, divided into a *Muḳaddimah*, eight *Bābs*, and a *Khātimah*, by Valī B. Ni'mat Ullah ul-Ḥusainī ur-Rizavī, fol. 29. *Muntakhab ush-Shafī'*, a collection of moral anecdotes chiefly relating to saints, in 24 *Bābs*, fol. 37. *Tārīkh i Bangālā* (*i.e.* *Shigarfnāmāh i Vilāyat*, p. 383 *a*), fol. 48. *Savānih i Dakan* (p. 322 *b*), fol. 58.

Or. 1979.

Foll. 38; $10\frac{3}{4}$ in. by 8; 15 lines, 4 in. long; written in Nestalik, about A.D. 1850.

I. Foll. 2—30. Extracts from a general history in Arabic, with the heading تاریخ طبری (p. 1023 *b*, viii.), viz. *Bāb 43*, Ghaznavis; *Bāb 44*, Ghūris; *Bāb 70*, Kings of India.

II. Foll. 31—38. Extracts from the Persian version of *Ṭabarī* (see p. 68 *a*).

Or. 1980.

Foll. 27; $10\frac{3}{4}$ in. by 8; 11 lines, $3\frac{1}{2}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from *Jahāngīr Nāmāh* (*i.e.* *Iḳbāl Nāmāh*, p. 255 *a*), fol. 2; *Tārīkh i Firishtah* (p. 225 *a*), fol. 15; *Tārīkh i Nāṣirī* (p. 968 *a*), fol. 18; and *Mulakhkhaṣ ut-Tavārīkh* (see p. 943 *a*), fol. 26.

Or. 1981.

Foll. 68; $9\frac{1}{4}$ in. by $6\frac{1}{4}$; written by various hands, about A.D. 1850.

Extracts from the following works:—

Vaḳā'i' Ḥaidarābād (p. 268 *a*), fol. 2. *Tavārīkh Tāzah-Navāi*, تاریخ تازه نوای, a history of Sind, by Mirzā 'Aṭā Muḥammad, of Shikārpūr, fol. 9. (The first extract contains an account of Shāh Shujā' ul-Mulk from A.H. 1217 to his death. The second, apparently by the same author, but headed خزائن تواریخ, relates to Sir Charles Napier's expedition against the Balūchīs, A.H. 1261.) *Favā'id ul-Fu'ad* (p. 972 *a*), fol. 19. *Ṭabaḳāt i Akbarī* (p. 220 *a*), fol. 28. Notice on *Ziyā ud-Dīn Baranī* from *Akhbār ul-Akhyār*, foll. 31—34. *Mir'āt i Sikandarī*, foll. 38—46. A short account of the reign of Bahādur Shāh, without author's name, foll. 47—51.

Short extracts of no importance occupy the remainder of the volume.

Or. 1982.

Foll. 40; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; about 11 lines, $4\frac{1}{2}$ in. long; written by different hands, about A.D. 1850.

Short extracts from the following works :
 Tārīkh i Timūr ('Ajā'ib ul-Maḳdūr, Arabic Catalogue, p. 168 *a*), fol. 2. Tarjumah i Ibn Khallikān (p. 334 *a*), fol. 4. A history of Muḥammad, divided into four Bābs, and a Khātimah (founded upon al-Kāzarūnī, see p. 1026 *a*, xxv.), from a MS. imperfect at the beginning, dated A.H. 1009, fol. 6. Lubb i Lubāb (*i.e.* Lubb ut-Tavārikh, p. 104 *a*), fol. 9. A MS. inscribed **مَسْودَاتِ مَنْشِ** خليل الله خان, and containing detached statistical and historical notices of recent date, among which are found accounts of Hīṣār Firūzah and Balabgarh, fol. 11. Chahār Gulshan by Rāi Chatarman (p. 909 *b*), fol. 12. Salīm Shāhī (p. 931 *b*), fol. 16. Durrat ut-Tāj (p. 434 *a*), fol. 22. Iḳbāl Nāmāh by Mu'tamad Khān (p. 255 *a*), fol. 27. Abvāb ul-Jinān (p. 826 *a*), fol. 32. Revenue tables of the Ṣubahs of India, fol. 34. Khazā'in ul-Futūḥ (*i.e.* Makhzan ul-Futūḥ, p. 948 *b*), fol. 40.

Or. 1986.

Foll. 32; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

I. Foll. 2—9. **تَوَارِیخِ سُوْرَتَه**, a history of the province of Sūrāt by Ranchhūrjī, son of Amarjī, **دیوان ولد امر جی دیوان**. The extracts consist of historical notices of Jūnāgar and Nagar, in which the latest date mentioned is Samvat 1881 (A.D. 1824).

II. Foll. 10—14. **فَنَعِ نَامَه**, a poetical history of the 'Abbāsī Amīrs (the Talpurs) of Haidarābād, Sind, written in verse, A.H. 1191, by Muḥammad 'Azīm ud-Dīn Ḥusainī Shirāzī Tatavī.

Beg. **بنام خداوند هر دو جهان**
شه هفت کیستی و نه آسمان

The poem, which is dedicated to the reigning Amīr, Mīr Faṭḥ 'Alī Khān, has been subsequently continued to his death in A.H. 1203.

VOL. III.

III. Foll. 14 *b*—18. Tārīkh i Sind by Muḥammad Ma'ṣūm (p. 291 *a*).

IV. Foll. 18 *b*—31. Khulāṣat ut-Tavārikh (p. 230 *a*). The author's name is written
منشی سبغانرای عرف بهنداری ساکن بتاله

Or. 1990.

Foll. 31; $11\frac{1}{2}$ in. by $8\frac{1}{2}$; from 11 to 21 lines, $6\frac{1}{2}$ in. long; written in Shikastah, about A.D. 1850.

Extracts from the following works:—

Bakhtiyār Nāmāh, a tale, fol. 3. Tazkirah i Mīr 'Abd ul-Qādir Samarḳandī, fol. 8. The extract consists of severe strictures on some verses, apparently by Azād. Mīr'āt ul-Khayāl (p. 369 *b*), fol. 10. Gulzār ul-Abrār, notices on Indian saints, compiled, according to Or. 1968, fol. 20 *b*, by Maulavī Muḥammad Ghausī, fol. 12. Tazkirat ul-Auliya (by 'Aṭṭār, p. 344 *a*), from a copy containing 84 notices (Bābs), fol. 15. Ma'āṣir ul-Kirām (p. 971 *a*), fol. 17. Subḥat ul-Marjān (p. 1022 *b*), fol. 19. Nafā'is ul-Ma'āṣir (p. 1022 *a*), fol. 23. Shām i Gharībān (see p. 327 *a*), fol. 29.

Or. 1992.

Foll. 41; $8\frac{1}{2}$ in. by $5\frac{1}{2}$; 13 lines, 4 in. long; written in Nestalik, about A.D. 1850.

Extracts from the following works:—

Tārīkh 'Umārī, a history of the Khalīf 'Umar, said to have been written in Arabic for Hārūn ur-Rashīd, and translated into Persian by Muḥammad Ḥusain B. 'Abd us-Salām for Maḥmūd B. Subuktigīn, fol. 4. It begins: **سپاس و ستایش مر خدایرا که عدل و احسان را**. Guzīdah (p. 80 *b*), fol. 12. Tārīkh Ibn Kaṣīr (see Arabic Catalogue, p. 143 *b*), fol. 17. Tarjumah i Tārīkh i Ṭabarī (p. 68), foll. 26—40.

Or. 2014.

Foll. 268; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 15 lines, $4\frac{1}{2}$ in.

Y

long; written in Nestalik, about A.D. 1850.

A collection of extracts and miscellaneous notices, in Persian and Hindustani, bearing on the fly-leaf the following title: کتاب مجموعه حقایق الهند

The contents, a table of which is prefixed, are as follows:—

I. Foll. 4—37. Extracts from منبع السادات, the work described p. 348 *a* under the title of منبع الانساب.

II. Foll. 38—61. Extracts from لطائف اشرفی فی بیان طوائف صوفی, discourses and teachings of Sayyid Ashraf Jahāngir, collected by his disciple Nizām Ḥājī Yamānī (see p. 412 *b*).

The author states in the preface that he had become a Murid of his holy master in Yaman A.H. 750, and had been for thirty years his constant companion. The present work was written by the Sayyid's desire and submitted to his revision, with the exception of the discourses uttered towards the close of his life, when he had transmitted his spiritual authority to his son 'Abd ur-Razzāk. An appendix treats of the religious eminence of the latter.

III. Foll. 62—72. تحرير المعتقد فی حالات المرشد. Notice of the life and supernatural powers of Maulānā Taḳī ud-Dīn Muḥammad Naḳavī, with an account of his father 'Alī Murtaẓā, surnamed Mah Sha'bān Biyābānī.

Author: Ḥājī Rūmī, حاجی رومی

Beg. الحمد لله الذى نور قلوب العارفين

The author describes himself as a Khalifah of Maulānā Taḳī ud-Dīn. The subject of the notice was a descendant of Sayyid Muḥammad Makki, who had settled in Bhakhar. His father (known as Sha'bān ul-Millat) is stated to have been born near that place A.H. 660, and to have died in Jhūnsī A.H. 760. Taḳī ud-Dīn was born in Jhūnsī A.H. 720, and died A.H. 785. Both have been mentioned p. 348.

IV. Foll. 73-4. Extract from حالات شاه عثمان اکبر, a notice of Shāh 'Uṣmān Akbar, son of Taḳī ud-Dīn Muḥammad, the subject of the preceding biography, with an account of his descendants.

The author, who calls himself Mīm, states that he was a Khalifah of Shāh Muḥammad Ṣalāḥ Dūndī, surnamed Shāh, one of the successors of the above Shaikh, with whose life he concludes his work. Shāh 'Uṣmān Akbar was born in Jhūnsī A.H. 737, and died A.H. 821.

V. Foll. 75—91. History of Sālār Mas'ūd Ghāzī قصه سالار مسعود غازی, abridged from Mir'at i Mas'ūdi by the author of the latter work, *i.e.* 'Abd ur-Raḥmān Chishtī. See p. 1029 *a*.

VI. Foll. 92—111. Stories of Shaikh Saddū, Gūgā Zāhir Pīr, Rajah Harichand, Rajah Sālbāhan, Alhah and Audal, in Hindustani.

VII. Foll. 112—118. Abstract of the translation of the third Parva of the Mahābhārat by Faiẓī.

VIII. Foll. 119—132. Lists of Hindū Rājahs from the Manẓar ul-Akḥbār by Braj Lal انتخاب شجرة الاسماء از کتاب منظر الاخبار, تأليف برجعل

IX. Foll. 133-4. Origin of the festival called Holī, بیان ابتدای هولی.

X. Fol. 135—146. Account of some Rājput tribes in the province of Benares, written, according to Sir H. Elliot, by Chunī Lal, چنی لعل.

XI. Foll. 147—152. Account of the Khatri tribe, from the Ashraf ut-Tavārikh of Kishan Dayāl. See p. 1026 *b* iii.

XII. Foll. 153—185. Short notices, in Persian and Hindustani, on various Hindu tribes and families, by Chunī Lal, Dārā Shāh Khān, and others.

XIII. Foll. 186—212. Extracts from *Tuḥ-fat ul-Hind*. See p. 62 *a*.

XIV. Foll. 213—268. Notices, in Persian and Hindustani, on various articles of Indian produce and manufacture.

Or. 2016.

Foll. 145; 10 $\frac{3}{4}$ in by 7 $\frac{1}{2}$; 27 lines, 6 $\frac{1}{4}$ in. long; written in close Shikastah-āmīz; dated Sunām, Ramaẓān, A.H. 1136 (A.D. 1724).

I. Foll. 3—92. 'Iyār i Dānish. See p. 756 *b*.

II. Foll. 92 *b*—123. Abridgment of the Persian version of the *Mahābhārat*. See p. 57 *a*.

Author: Tāhir Muḥammad B. 'Imād ud-Dīn Shirāzī [read Sabzavāri] طاهر محمد بن عماد الدین شیرازی

Beg. شکر و سپاس مر خداوندي را که بقدرت کامله

The author, who has been already noticed, pp. 119 *b* and 788 *b*, mentions in the preamble Jalāl ud-Dīn Akbar as the reigning sovereign. In his reference to the current year هزار و پانزدهم, the last number is apparently a clerical error, for یازدهم, A.H. 1011.

III. Foll. 124—145. گلزار حال, translation of the Sanskrit drama *Prabodha Chandrodaya* by Banvālī, poetically surnamed Valī, or Bhāk'hā. (see pp. 855 *a*, 916 *b*).

Beg. حمد ذات را که اصل ذات هاست

The translator states in his preface that the original work, written in Sanskrit by Krishnadās Bhat, had been translated by Swāmī Nand Dās (see *Littér. Hindouie*, vol. ii. p. 445) into the language of Gwālīor, or Bhāk'hā. He made the present version from the latter language with the assistance of Bhavānī Dās, to whom Bhāk'hā was familiar, and completed it A.H. 1073.

The *Prabodha Chandrodaya* has been translated into English by J. Taylor, London 1812, and into German by Goldstücker, Königsberg 1832, and by Hirzel, Zürich, 1846.

Or. 2017.

Foll. 163; 10 $\frac{1}{4}$ in. by 7 $\frac{1}{2}$; 13 lines, 3 $\frac{5}{8}$ in. long; written in Shafī'ā'ī, apparently early in the 19th century.

I. Foll. 3—12. A treatise, imperfect at the beginning, on the various eras used in India (by Kāzī Muḥammad Najm ud-Dīn, see p. 1013 *b*, ii.).

II. Foll. 13—34. *Shajarat ul-Amānī* by Mirzā Kātil. See p. 795 *a*.

III. Foll. 35—70. طراز الانشا, a treatise on rhetoric, prosody, and poetical figures, by Indarjit, poetically surnamed Muḥaqqar, اندرچیت متخلص به محقر

Beg. حمد و سپاس مصوري که ازرنك آسمان را

The work, which was written for the author's son Rāj Indar Rāi, is divided into a *Muḥaddimah*, five sections called طرز, and a *Khātimah*. The date of composition, A.H. 1130, is expressed in a versified chronogram at the end by the words تحسین بطراز الانشا

IV. Foll. 71—86. مصباح الصبيان, a treatise on Persian grammar by Raḥm 'Alī Khān, son of Bahrahmand Khān Purdil Khānī, of Sikandrah Rāo ('Aligarh district), رجم علی خان ولد بهره مند خان پردل خانی ساکن سکندره راؤ

Beg. حمد و سپاس مر هادي المصلين را و درود

V. Foll. 87—163. دستور شگرف, a treatise on the art of composition, with copious examples in prose and verse.

Author: Bhūpat Rāi, بهوت رای

Beg. ای از تو بر اهل صنعت آمد توفیق

Or. 2031.

Foll. 291; uniform with Or. 1839. See p. 1030 *a*.

I. Foll. 2—84. Jantri, or Hindu calendar, in Hindustani.

II. Foll. 85—147. Extracts from Bāghchah i Būḳalamūn, a report on the district of Sahāranpūr, 1839; Hindustani.

III. Foll. 148—226. Account of Agra by Mānik Chand, and notice of the Taj Mahall. See p. 958 *b*, artt. i. and ii.

IV. Foll. 227—233. Transcripts of some inscriptions in Fat'hpūr Sikri, on the throne of Agra and the tomb of Akbar.

V. Foll. 234—291. Sangraha and miscellaneous extracts, in Hindi, Devanagari character.

Or. 2043.

Foll. 69; 12½ in. by 8; from 15 to 18 lines, about 5 in. long; written in Nestalik about A.D. 1848.

I. Foll. 1—48. Āshūb i Hindūstān by Bihishti. See p. 689 *b*.

II. Foll. 50—62. Life of Adinah Beg Khān, with the heading احوال دینا بیگ خان

Beg. میگویند کہ دینا بیگ خان قوم ارائین

Adinah Beg, of the Arā'in tribe, a native of the village of Sarakpūr, near Lahore, served under Mu'in ul-Mulk, governor of Lahore, in the war with Aḥmad Shāh Dur-rānī, A.H. 1165. He was subsequently appointed governor of the Sūbah, which he ruled for twelve years during the reign of 'Alamgir II. He died A.H. 1172 (see Tārīkh i Muḥammadi, fol. 314, and Elliot's History of India, vol. viii. p. 267), or, as stated in the present notice, fol. 61 *b*, on the 15th of Bhādon, Samvat 1815.

An English translation is preserved among

the Elliot papers, Add. 30,780, foll. 215—292, and a summary will be found in the History of India, vol. viii. p. 167, note.

The author, who writes in very unidiomatic Persian, and uses throughout the Samvat era, concludes with a record of the annexation of the Sutlej territory by the Company, and of the death of 'Alī Gauhar (Shāh 'Alam) in Samvat 1863.

Appended to the volume is a letter of J. C. Blagrove to Sir H. Elliot, dated Kus-sowlee, 1st August, 1847, stating that the author of the life was "an old Gooru at Khurturpore, who has also written a Pun-jabie dictionary, in which he has introduced no end of Hindu words."

III. Foll. 63—67; 13 lines, 2 in. long.

Extracts from the Siyar ul-Muta'akhhirin, relating to the same Adinah Beg.

Or. 2047.

Foll. 159; 13 in. by 10½.

This is the first of a set of fourteen volumes, Or. 2047—2060, which have been made up of loose papers of various sizes included in the Elliot collection. These papers, written for Sir H. M. Elliot by various hands, between the years 1847 and 1851, contain notices, extracts, and tables of contents, relating to a number of MSS. more or less connected with Indian history. Most of them relate to works described in the "History of India as told by its own historians," and have been disposed, as far as possible, in a corresponding order. Extracts from works not noticed in that publication have been alphabetically arranged, according to their titles, in the last two volumes of the series, Or. 2059 and 2060.

Papers relating to works mentioned in the first two volumes of the "History of India."

I. Foll. 1—10. Extracts from the Tārīkh

i Sind by Muḥammad Ma'sūm. See p. 291 *a*, and Elliot, vol. i. p. 212.

II. Foll. 11, 12. Extracts from the Chach Nāmah. See p. 290 *b*, and Elliot, vol. i. p. 209.

III. Foll. 13—37. Notices of Abul-Ḥasan 'Alī B. Yūsuf ul-Ḳiftī, who wrote a history of Sulṭān Maḥmūd B. Subuktigin, and died A.H. 646 (see the Arabic Catalogue, p. 684 *a*), and of Abul-Ḥasan 'Alī B. Muḥammad ul-Madā'ini (see p. 752 *b*, and Elliot, vol. i. p. 114), both from the Muḥjam Ahl il-Adab of Yāqūt. Also a notice of al-Madā'ini, translated into Persian from the Fihrist of Ibn Nadīm.

IV. Fol. 38. Extract from al-Yamīni, in Arabic. See p. 157 *a*.

V. Foll. 39—76. Extracts from the Mujalladāt of Abul-Faḥl Baiḥakī (see p. 158 *b*, and Elliot, vol. ii. p. 53), with notices of various copies by Nayyir i Rakhshān (see p. 446 *b*), Munk, and Morley.

VI. Foll. 77—90, and 95. Extracts from the Jāmī' ul-Ḥikāyat. See p. 749 *b*.

VII. Foll. 91—94. Preface of the Lubāb ul-Albāb by 'Aufī. See p. 749 *b*.

VIII. Foll. 96—114 and 121-2. Extracts from the Taj ul-Ma'āshir (see p. 239), with a summary of the work by Nayyir i Rakhshān.

IX. Foll. 115, 116. Beginning and end of a Delhi copy of the Zafar Nāmah (see p. 173 *a*) dated A.H. 840.

X. Foll. 117—121. Obituary notices of Ibn ul-Aṣīr, author of the Kāmil, and of al-Ḳiftī, from the chronicle of al-Yāfi', Arabic.

XI. Foll. 124, 125. Extracts from the Nizām ut-Tavārikh (p. 823 *b*), and from Jahānkushāi (p. 160 *a*).

XII. Foll. 126—159. Extracts from the

Nigāristān (p. 106 *a*), with an analysis of the work by Mahdi 'Alī Zaki, dated Lucknow, A.H. 1263.

Or. 2048.

Foll. 242; 13 in. by 10. Papers relating to works mentioned in the third volume of the "History of India."

I. Foll. 1—57. Extracts from the history of Vaṣṣāf. See p. 161 *b*, and Elliot, vol. iii. p. 24).

II. Foll. 58—62. Extracts from the Guzidah. See p. 80 *b*, and Elliot, vol. iii. p. 60.

III. Foll. 63—69. Abstract of the Kha-zā'in ul-Futūḥ (see p. 240 *b*, and Elliot, vol. iii. p. 67), by Ziyā ud-Dīn Aḥmad Nayyir (see p. 446 *b*).

IV. Foll. 70—94. Extracts from the Tārikh i Firūzshāhī of Ziyā ud-Dīn Baranī. See p. 919 *a*, and Elliot, vol. iii. p. 93.

V. 95—98. Extracts from the Tārikh i Firūzshāhī of Shams i Sirāj. See p. 241 *b*.

VI. Foll. 99—157. Extracts from various copies of the Malfūzāt i Timūr. See p. 177 *b*.

VII. Foll. 158—207. Extracts from the Zafar Nāmah. See p. 173 *a*.

VIII. Foll. 208—211. Notice of Amīr Khusrau, from the Natā'ij ul-Afkār. See p. 1024 *b*.

IX. Foll. 212, 213. Faizī's letter to the king of Khāndes, applying for extracts from the Tughluḳ Nāmah (an unfinished poem by Amīr Khusrau; see the Oude Catalogue, p. 467).

X. Foll. 214, 215. Notice of Amīr Khusrau, from the Mir'āt ul-Khayāl. See p. 369 *b*.

XI. Foll. 216—241. Analysis of three poems of Amīr Khusrau, viz. Ḳirān us-Sa'dain, 'Ashīkah, and Nuh Sipīhr (pp. 611, 612), by Ziyā ud-Dīn Aḥmad Nayyir, with extracts.

XII. Foll. 242. Two *Ḳaṣīdahs* of Badr i Chāch (see p. 1032 *a*) in commemoration of the building of Khurram-ābād, A.H. 744, and of the reception by Muḥammad B. Tughluḳ Shāh of a robe of honour sent by the Khalif A.H. 746. The latter date is expressed by the line—

هم بتاريخی که ماه از سال هفصد شد فزون

Or. 2049.

Foll. 213; 12½ in. by 7¾. Papers relating to works noticed in the fourth volume of the "History of India."

I. Foll. 1—41, 49, 50. Extracts from the *Maṭla'us-Sa'dain* (see p. 181 *b*, and Elliot, vol. iv. p. 89), with notes on some Indian places mentioned in the same.

II. Foll. 42—48. Extract from the *Irshād ul-Vuzarā*. See p. 338 *b*.

III. Foll. 53—69. Extracts from the *Tārīkh i Ibrāhīmī*, also called *Tārīkh i Humāyūnī*, a work on general history written under Humāyūn, ascribed in the copy of the East India Office to Ibrāhīm B. Ḥarīr (Jarīr?). See above, p. 1018, iv., Elliot, vol. iv. p. 213, and Stewart's Catalogue, p. 13.

Beg. بعد از حمد الهی و نعت حضرت رسالت پناهی

The work concludes with Humāyūn's entrance into Kābul on the eleventh of Ramazān, A.H. 952. Extracts from the Paris copy dated A.H. 1096 will be found in Or. 1908, foll. 62 and 98.

IV. Foll. 70—124, 131—156, 163—170. Extracts from the Persian translation of the *Memoirs of Bābar*. See p. 244 *a*.

V. Foll. 125—130. A tabulated account of the *Ṣūbahs* of India, written after the death of Shāhjahān.

VI. Foll. 157—162. Extracts from the *Muntakhab ut-Tavārīkh* of Badā'unī. See p. 222 *b*.

VII. Foll. 171—185. *Faṭḥ Nāmāh*, or bulletin of the victory of Bābar over Rājā Sānkā, drawn up by Zain ud-Din Khwāfī (see p. 926 *b*); dated Jumāda II., A.H. 933. See *Memoirs of Baber*, Erskine's translation, pp. 359—367.

VIII. Fol. 187. Extract from the *Nigāristān i Gītinumā*, a work written in the reign of Aḥmad Shāh Durrānī, A.H. 1191, by Khwushvaḳt Rāi, poetically surnamed Farḥat, son of Munshī Karam Singh Pashāvarī. The extract contains an anecdote of a parrot, quoted from the *Futūḥāt i Hind* by Shaikh Zain ul-'Abidīn (*i.e.* Zain ud-Din's version of Bābar's *Memoirs*, see p. 926 *b*). The same passage occurs in the *Memoirs of Baber*, Erskine's translation, p. 319.

IX. Foll. 188, 189. Extract from the *Navādir ul-Ḥikāyāt* (p. 1004 *b*), relating to Shīr Shāh. See Elliot, vol. iv. p. 417, note 2.

X. Foll. 190—200. Notice of Mas'ūd i Sa'd i Salmān (p. 548 *a*), from the *Khulāṣat ul-Ash'ār* of Mir Taqī ud-Dīn Muḥammad B. Sharaf ud-Dīn Ḥusainī Kāshānī. For full accounts of this valuable *Tazkirah*, compiled A.H. 985—1016, see Bland, *Journal of the Royal Asiatic Society*, vol. ix. pp. 126—134, and Sprenger, *Oude Catalogue*, pp. 13—46.

XI. Foll. 205—213. Analysis of the *Divān* of the same poet by Nayyir i Rakhshān, with a notice and extracts.

XII. Foll. 201—204. Extracts from the *Vaḳī'āt i Mushtākī*. See p. 820 *b*.

Or. 2050.

Foll. 90; 12½ in. by 8½. Papers relating to works noticed in the fifth volume of the *History of India*.

I. Foll. 1—20. Headings of the *Makhzan i Afghānī*, with extracts. See p. 210 *a*, and Elliot, vol. v., p. 67.

II. Foll. 21—23. Extract from the *Za-*

khīrat ul-Khavānīn (*i.e.* Zakhīrat ul-Mulūk) by 'Alī B. Shihāb Hamadānī. See p. 447 *b*.

III. Foll. 24—45, 48—75. Extracts from the Tazkirat ul-Vāki'āt by Jauhar. See p. 246 *a*.

IV. Foll. 46-7. Headings of the Muntakhab ut-Tavārikh, vol. i. See p. 222 *b*.

V. Foll. 76—81. Note of Nayyir i Rakh-shān (p. 446 *b*) on some passages of the Dasātīr and Jāmāsp Nāmāh relating to fire-worship in India; dated August 1851. See Elliot, vol. v. p. 559.

VI. Foll. 82—85, 90. Prefaces and headings of three versions of the Sālotar, or Sanskrit treatise on farriery (see Elliot, vol. v. p. 574), viz. 1. The version of 'Abd Ullah Khān (p. 482 *a*).—2. A version made A.H. 783 for Ghiyāṣ ud-Dīn Muḥammad Shāh B. Maḥmūd Shāh Khiljī, and entitled Kurrat ul-Mulk (p. 1011 *a*).—3. A version in thirty-one Faṣls by Khwājah Muḥammad Fāzil B. Khwājah Muḥammad Kāsim, of Herat, bound with a treatise on archery written by the same author A.H. 1112.

VII. Foll. 86—89. Extract from a history of Mecca entitled Ilām (Arabic Catalogue, pp. 158 *b* and 770 *b*), relating to Sultan Ghiyāṣ ud-Dīn of Bengal. See Elliot, vol. v. p. 574, note 1.

Or. 2051.

Foll. 279; 12 in. by 7 $\frac{3}{4}$. Papers relating to works noticed in the sixth volume of the History of India.

I. Foll. 1—105. Akbar-Nāmāh. See above, p. 247 *b*, and Elliot, vol. vi. p. 1.

II. Foll. 106—109. Nashīd us-Safar, a Kaṣidah of Shaikh Faizī (see p. 450 *a*), describing his mission to Burhān Nizām Shāh, A.H. 1000 (see Elliot, vol. v. p. 460, vi. p. 147), with an abstract by Nayyir i Rakh-shān (p. 446 *b*), dated June 1851.

III. Foll. 110, 111. Notice of Faizī, from the Natā'ij ul-Afkār (p. 1024 *b*).

IV. Foll. 112, 113. Extract from Ḥalāt i Asad Beg. See p. 1029 *a*.

V. Foll. 114—120. Extract from Shaikh 'Abd ul-Ḥaqq's notice of his works. See p. 1011 *a*.

VI. Foll. 121—126. Headings of fifty-seven tracts رسائل, by the same. See p. 1027 *a*, xiii.

VII. Foll. 127—153. Extracts from the Muntakhab ut-Tavārikh of Ḥasan B. Muḥammad Khākī. See p. 886 *a*.

VIII. Foll. 154—195. Extracts from Tārīkh i Salīm-shāhī. See p. 931 *b*.

IX. Foll. 196, 197. Extracts from the Tatimmah i Vāki'āt i Jahāngīrī by Muḥammad Hādī. See p. 930 *b*.

X. Foll. 198—253. Descriptions of MSS. of the following eight works, with extensive extracts and summaries, all by the same hand: 1. The Jahāngīr-Nāmāh, with the introduction of Muḥammad Hādī. 2. Miftāḥ ut-Tavārikh by Abul-Ḥasan, fol. 216 *b*. The contents are identical with those of the Tazkirat ul-Mulūk of Rafī' ud-Dīn Shīrāzī described p. 316 *a*. (In a notice of the Miftāḥ ut-Tavārikh, Or. 1970, fol. 93, Ziyā ud-Dīn Khān calls the author Amīr Abul-Ḥasan, younger brother of Abul-Faṣl Dak'hānī, and a servant of Ibrāhīm 'Adīl Shāh.)—3. Tbrat Maḳāl (*i.e.* Tbrat Nāmāh by Muḥammad Kāsim, p. 939 *a*), fol. 223 *b*. 4. Ikbāl Nāmāh i Jahāngīrī, vol. iii. (p. 255 *a*), fol. 232 *b*.—5. Shāhjahan Nāmāh by Muḥammad Amīn (p. 258 *b*), fol. 235 *b*.—6. Ashūb i Hindūstān by Bihishtī (p. 689 *b*), fol. 240 *b*.—7. Adāb i 'Alamgīrī (p. 399 *b*), fol. 243 *b*.—8. The second volume of the Ikbāl Nāmāh i Jahāngīrī, containing the reign of Akbar (p. 923 *a*), fol. 248 *b*.

XI. Foll. 254—259. Extracts from Ma'a-
şir i 'Alamgiri. See p. 257 *a*.

XII. Foll. 260—265. Notices of MSS.
of the following works, with extracts: Ja-
hānārā (p. 111 *b*), Hasht Bihişt (p. 216 *a*),
Tārikh i Khānjahānī (p. 210 *a*), Majma'
ul-Mulūk by Muḥammad Riẓā Ṭabāṭabā
(p. 1014 *b*), Zafar Nāmāh i Timūri, Rauzat
ul-Aḥbāb, Rauzat uş-Şafā, Ḥabīb us-Siyar,
Şubḥ i Şadiḳ (p. 889 *a*), Khulāṣat ut-Tavā-
rikh by Munshī Sujān Rai, of Patialah
(p. 230 *a*), Mir'āt Aftāb-numā (p. 131 *b*),
Fath Nāmāh Hind u Sind (*i.e.* Chach Nā-
mah, p. 290 *b*), Tuzuk i Timūri (p. 177 *b*),
Tārikh i Firūzshāhi by Ziyā Barani (p. 919 *a*),
and Ḥadiqat ul-Aḳalim (p. 992 *b*).

XIII. Foll. 266—279. Extracts from the
third volume of the Şubḥ i Şadiḳ (p. 889 *a*),
Shash Fath Kāngrah (p. 258 *a*), and Akhbār
ud-Duval (see the Arabic Catalogue, p. 428 *b*).

Or. 2052.

Foll. 260; 12 in. by 7 $\frac{3}{4}$. Papers relating
to works noticed in the seventh volume of
the History of India, pp. 1—132.

I. Foll. 1, 2, 165—167. Extracts from
the Pādishāh Nāmāh of Amīn. See p. 258 *b*,
and Elliot, vol. vii. p. 1.

II. Foll. 3—18. Extracts from the follow-
ing works:—1. Pādishāh Nāmāh by Amīn.
2. Muntakhab un-Naḥv by Amīr Ḥaidar Ḥu-
sainī Balgrāmī (see p. 857 *b*, 1.). 3. Nigāri-
stān i Munīr, letters written in the name of
Saif Khān by Munīr Lāhaurī (p. 263 *a*), col-
lected by the author A.H. 1050. (Saif Khān
Mirzā Şafī died as governor of Bengal, A.H.
1049, see Ma'aşir, fol. 297.) 4. Akhlāḳ i
Karimah Bāyazidiyyah, or life of the saint
Bāyazid Khūshagi, of Kaşūr, a contemporary
of Aurangzib (see Mir'āt ul-'Ālam, fol. 450),
by Karīm Ullah B. Shaikh Farid.

III. Foll. 19, 20. Note by Nayyir i Rakh-
shān (see p. 446 *b*) on nine histories of Shāh-

jāhān, in prose and in verse, by the following
authors: Amīn (p. 258 *a*), 'Abd ul-Ḥamid
and Vāriş (p. 260 *a*), Ṭāhir (p. 261 *b*), Şāliḥ
(p. 263 *a*), Jalāl (p. 933 *a*), 'Ināyat Ullah
(p. 263 *a*), Kalim (p. 687 *a*), and Ḳudsi
(p. 685 *a*).

IV. Foll. 21—26, 98—123. Extracts from
the Pādishāh Nāmāh of 'Abd ul-Ḥamid and
Vāriş. See p. 260 *a*.

V. Foll. 27—97, 124—159, 206—209. Ex-
tracts from the 'Amal i Şāliḥ. See p. 263 *a*.

VI. Foll. 161, 162. Notes by Dr. Sprenger
on MSS. containing the histories of Shāh-
jahān by 'Abd ul-Ḥamid and by Kalim (pp.
260 *a*, 687 *a*), the history of Khāfi Khān
(p. 232 *b*), and the Tārikh i Salim-Shāhi
(p. 931 *b*).

VII. Foll. 163, 164. Extract from a
Shāhjahān Nāmāh ascribed in the heading to
Shaikh 'Ināyat Ullah. (It is from the Padi-
shāh Nāmāh of 'Abd ul-Ḥamid, vol. i. p. 433).

VIII. Foll. 169—189, 190—203. Extracts
from a history of Shāhjahān ascribed in the
headings to Jalālā Ṭabāṭabā'i. (They are
from the 'Amal i Şāliḥ, see p. 263 *a*).

IX. Foll. 204, 205. Notice of the abridg-
ment of the Pādishāh Nāmāh of 'Abd ul-Ḥa-
mid by Muḥammad Zāhid. See Elliot,
vol. vii. p. 132, note.

X. Foll. 210—238. Extracts from the Ik-
bāl Nāmāh, or poetical history of Shāhjahān,
by Ḳudsi (p. 685 *a*), with notices of the poet
from Natā'ij ul-Afkār (p. 1024 *b*) and Jām i
Jahān-numā (p. 1019 *b*).

XI. Foll. 239—257. Extracts from the
Shāhjahān-Nāmāh of Kalim (p. 687 *a*), with
notices of the poet from Sarkhwush, Natā'ij
ul-Afkār, Jām i Jahān-Numā, and Mir'āt ul-
Khayāl.

XII. Foll. 258—260. A letter described
in the heading as written by Shaikh Mujib
Ullah Ilāh-abādi to Darāshikūh.

Or. 2053.

Foll. 242; 12 in. by 8½. Papers relating to works noticed in the seventh volume of the History of India, pp. 133—199.

I. Foll. 1—22. Headings of the *Ṭabaḳāt* i *Shāhjahānī*, with extracts. See p. 1009 *b*, and Elliot, vol. vii. p. 133.

II. Foll. 23, 24. Extract from *Majālis* us-*Salāṭin*. See p. 906 *b*.

III. Foll. 25—52. Extracts from *Tārīkh* i *Mufazzalī* by Sayyid Mufazzal Khān. See p. 892 *a*.

IV. Foll. 53—89. Extracts from *Mir'āt* i *Jahān-Numā* and *Mir'āt* ul-'*Ālam*, with notices by Nayyir i *Rakhshān*. See pp. 890 *a*, 125 *b*.

V. Fol. 91. Extract from *Zinat* ut-*Tavārikh*. See p. 1017 *b*, iii.

VI. Foll. 93—95. Extracts from the *Lubb* ut-*Tavārikh* i *Hind*. See p. 228 *b*.

VII. Foll. 96—162. Extracts from the '*Ālamgīr-Nāmah*. See p. 266 *b*.

VIII. Foll. 163—184. Extracts from *Ma'aṣir* i '*Ālamgīrī*. See p. 270 *a*.

IX. Foll. 185—218. Extracts from *Futūḥāt* i '*Ālamgīrī*, by Muḥammad Ma'sūm B. Ṣāliḥ. See Elliot, vol. vii. p. 198, and Oriental Collections, vol. i. p. 370. A translation of the preface and headings will be found in Add. 30,779, foll. 170—179.

X. Foll. 219—242. Extracts from *Tārīkh* i *Ashām*. See p. 266 *a*.

Or. 2054.

Foll. 190; 12¼ in. by 7¾. Papers relating to works noticed in the seventh volume of the History of India, pp. 200—568.

I. Foll. 1—17. Extracts from *Vaḳā'ī* i *Ḥaidarābād* by Ni'mat Khān 'Alī (p. 268 *a*, and Elliot, vol. vii. p. 200), with notices of

the author from *Majma' un-Nafā'is* by Ārzū (Oude Catalogue, p. 132), *Yad* i *Baizā* (*ib.*, p. 142), *Hamīshah Bahār* (*ib.*, p. 117), *Makhzan* ul-*Gharā'ib*, (see above, p. 1015 *b*), and *Tārīkh* i *Chaghata'ī* (p. 924 *b*).

According to the last of these, a contemporary work, Ni'mat Khān died A.H. 1122, in the fourth year of Bahādur Shāh. The exact date, the first of Rabī' II., A.H. 1122, is given in the *Tārīkh* i *Muḥammadī*, Or. 1824, fol. 245.

II. Foll. 18—24, 182—186. Extracts from the *Jang Nāmah*, or *Bazm Nāmah*, an account of the war of A'zam Shāh and Bahādur Shāh by the same author, beginning
زب دیلچہ سخن نیایش بی نیازست

See p. 272 *b*, and Elliot, vol. vii. p. 202. An English abstract will be found in Add. 30,779, foll. 200—248.

III. Foll. 25—32. Extracts from four collections of letters of Aurangzib, viz. *Kalimāt* i *Tayyibāt*, *Raḳā'im* *Karā'im*, *Ramz* u *Ishārāt*, and *Dastūr* ul-'*Amal* *Agahī*. See pp. 400—402.

IV. Foll. 33—56. Extracts from *Ādāb* i '*Ālamgīrī*. See p. 399 *b*.

V. Foll. 58—101. Extracts from the *Muntakhab* ul-*Lubāb* of Khāfī Khān (p. 232 *b*). Foll. 81—93 contain the headings of the rare second volume, with extracts. See p. 235 *b*.

VI. Foll. 102—171. Extracts from various copies of the *Tārīkh* i *Bahādurshāhī*, or memoirs of Irādat Khān. See p. 938 *a*. One of these contains a continuation, foll. 156—167, treating of the rule of the two Sayyids from A.H. 1129 to their downfall, and concluding with an account of the honours conferred upon Nizām ul-Mulk on the 5th of Jumāda I., A.H. 1134. This addition is taken from the *Shāh Nāmah* *Munavvar Kalām* (p. 274 *a*), and corresponds to Or. 26, foll. 23—85.

VII. Foll. 172—177. Extracts from the *Tārīkh i Bahādurshāhī* (by Khwushhāl Chand, see p. 894 *a*).

VIII. Foll. 178, 179. Beginning of another work inscribed *Tārīkh i Bahādurshāhī*.

The extract, which relates to the death and burial of Aurangzib and to the accession of A'zam Shāh, is taken from the *Ibrat Nāmah* of Sayyid Muḥammad Kāsim. See p. 939 *a*.

IX. Foll. 180, 181. Extract from a work inscribed Bahādur Shāh Nāmah. It relates to the rebellion of Ajit Singh and his enforced submission to Bahādur Shāh, who is designated by his posthumous title Khuld Manzil (A.H. 1119, see Khāfi Khān, vol. ii. p. 605).

X. Foll. 187—190. Extract from the *Tārīkh i Shāh 'Alam* of Dānishmand Khān. See p. 272 *a*.

Or. 2055.

Foll. 251; 12 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$. Papers relating to works noticed in the eighth volume of the *History of India*, pp. 1—99.

I. Foll. 1—11. Extract from the anonymous history of India described by Elliot, vol. viii. p. 1, under the title of *Mukhtaṣar ut-Tavārikh*; with a statement of its contents by Dr. Sprenger.

The preface agrees to some extent verbatim with that of the *Khulāṣat ut-Tavārikh* of Sujān Rāi (see p. 230 *a*), and the verses introduced are mostly identical; but the list of authorities is far less extensive. It is, to all appearance, due to the same author, and represents an early recension of the work which was subsequently recast and enlarged under the title of *Khulāṣat ut-Tavārikh*.

II. Foll. 13—28. Extracts from the *Khulāṣat ut-Tavārikh*. See p. 230 *a*.

III. Foll. 29—37. Extracts from the Ak-

bar Nāmah, Ma'āṣir i Raḥīmī (p. 970 *b*), and *Tūzuk i Timūri* (p. 178 *b*).

IV. Foll. 38, 39. Extract from the *Haft Gulshan i Muḥammad-Shāhī*. See p. 908 *a*.

V. Foll. 40—87, 93—99, 107—189. Copious extracts from seven copies of the *Tārīkh i Chaghatā'i* (called in some headings *Tārīkh i Muḥammad-Shāhī*) of Muḥammad Shafī'. See p. 924 *b*.

VI. Foll. 87—92. Headings of the *Lubb ut-Tavārikh* of Yahyā Kāzvinī, with extracts. See p. 104 *b*.

VII. Foll. 101—106. Extract from *Kha-zā'in ul-Futūḥ* (or *Makhzan ul-Futūḥ*) by Bhagvandās. See p. 948 *b*.

VIII. Foll. 190—217. Extracts from the *Burhān ul-Futūḥ* by Muḥammad 'Alī, and from the *Mir'at us-Ṣafā*, a later edition of the same work. See pp. 129 *a*, and 893 *a*.

IX. Fol. 219. Initial and final lines of the second volume of *Kanz ul-Mahfūz*, which contains a general history of India brought down to A.H. 1150. See Elliot, vol. viii. p. 37, and a translated extract, Add. 30,780, foll. 106—116.

X. Foll. 220—222. Extract from the *Tārīkh i Hindī*. See p. 909 *a*.

XI. Foll. 223—246. Extracts from the *Tārīkh i Nādirī* (see p. 192 *a*), with notes relating to the *Bayān i Vāqī'* (p. 381 *b*), and to the *Haft Gulshan* (p. 908 *a*).

XII. Foll. 248—251. Fragment of an uncertain Indian history, relating to the invasion of Nādir Shāh; it gives a circumstantial account of the rash attack made by Burhān ul-Mulk and of the emperor's wavering amidst the conflicting advices of his Amirs.

Or. 2056.

Foll. 192; 11 $\frac{1}{2}$ in. by 8 $\frac{1}{4}$. Extracts from

the following works noticed in the eighth volume of the History of India, pp. 100—298.

I. Foll. 1, 2. *Ṭahmās Nāmāh*. See p. 980 *b*, and Elliot, vol. viii., p. 100.

II. Foll. 3—6. *Bahr ut-Tavārikh* (p. 1017*b*). *Bahr ul-Mavvāj* (see p. 1025 *a*, xii., and Elliot, vol. viii., p. 235). This last extract relates to the invasion of Dehli by Aḥmad Shāh Durrānī and to his war with Sūraj Mal A.H. 1173. The beginning and end of the work are given further on, fol. 168.

III. Foll. 7—20. *Bayān i Vākī*. See p. 381 *b*.

IV. Foll. 21—31. *Jām i Jahān-Numā* (p. 1019 *b*). The extracts include notices on 'Abd ur-Raḥīm Khānkhānān, Naṣirā Hamadānī, 'Ināyat Khān Ashnā, Mubārak Ullāh Vāziḥ (Irādāt Khān), Ikhlās Khān Vāmīk, and Anand Rām Mukhlīṣ.

V. Foll. 33—40. *Farḥat un-Nāzirin*. See p. 131 *a*.

VI. Foll. 41—56. *Faiẓ Bakhsh*. See p. 306 *b*.

VII. Foll. 57—61. *Ḥadiqat ul-Aḳālim*. See p. 992 *b*.

VIII. Foll. 62. *Jām i Jahān-Numā*, a general history compiled A.H. 1191—3 by Ḳudrat Ullāh. See Elliot, vol. viii., p. 184.

IX. Foll. 64—72. *Ma'aṣir ul-Umarā*. See p. 339 *b*.

X. Foll. 73—77. *Khizānah i 'Amirah*. See p. 373 *a*.

XI. Foll. 78, 79. *Tazkirat ul-Umarā*. See p. 339 *a*.

XII. 80—90. *Savāniḥ i Akbarī* (p. 930 *a*), *Tazkirah i Fath 'Alī Khān Gardezī* (see further on, Or. 2188), *Akbar-Nāmāh*, by Iahdād (p. 253 *a*), and *Risālah i Muḥammad Shāh u Khān Daurān* (p. 277 *b*).

XIII. Foll. 91—132. *Siyar ul-Muta'akh-*

khirīn (p. 280 *b*), and its abridgments, viz., *Mulakhkhaṣ ut-Tavārikh* (p. 943 *a*), and *Zubdat ut-Tavārikh* by Maulavī 'Abd ul-Karīm (p. 1017 *b* v.).

XIV. Foll. 133—148. *Tārikh i Mamālik i Hind* by Ghulām Baṣīṭ. See p. 237 *a*.

XV. Foll. 149—157. *Tārikh Shahādāt i Farrukhsiyar u Julūs i Muḥammad Shāh* by Muḥammad Bakhsh. See p. 914 *a*.

XVI. Foll. 158—167. *Vākī'at i Azfarī*. See Elliot, vol. viii., p. 234.

Beg. بعد حمد حضرت پروردگار و نعمت و درود

The author, Muḥammad Zahr ud-Dīn Mirzā 'Alī Bakht Gūrgānī, known as Mirzā i Kalān, and poetically styled Azfarī اظفری, traces his pedigree to prince Mu'izz ud-Dīn, son of Bahādur Shāh. He states that, after his arrival in Murshidābād A.H. 1211, nine years after leaving Dehli, he composed this work as a record of the overthrow of the imperial house of the Gūrgānis by Ghulām Ḳādir, of his own escape from captivity, and of his subsequent wanderings. See the Oude Catalogue, p. 208, and Garcin de Tassy, *Littérature Hindouie*, 2nd ed., vol. i. p. 265.

XVII. Foll. 169—182. *'Ibrat Nāmāh* (by Khair ud-Dīn Ilāhābādī, see p. 946 *a*).

XVIII. Foll. 183—186. *Chār Gulshan*, also called *Akhhār un-Navādir* (by Chatarman, see p. 909 *b*).

XIX. Foll. 187—192. *Lubb us-Siyar* by Abu Ṭalib Tabrizī. See p. 895 *b*.

Or. 2057.

Foll. 203; 11 in. by 8. Extracts from works noticed in the eighth volume of the History of India, pp. 300—376, as follows:—

I. Foll. 1, 2. *Tārikh i Jūgal Kishor*. See p. 1029 *b*, v., and Elliot, vol. viii. p. 300.

II. Foll. 3—20. *Gul i Raḥmat*, a history

of the Rohilla chief, Ḥāfiẓ Raḥmat, by his grandson Muḥammad Sa'adat Yār B. Ḥāfiẓ Muḥammad Yār Khān B. Ḥāfiẓ Raḥmat Khān. See p. 308 *a*, and Elliot, vol. viii. p. 302.

Beg. حمد یحیٰ خالقى راست که خلعت خلافت

III. Foll. 21—23. Ṣaḥiḥ ul-Akhbār. See p. 1031 *a*.

IV. Foll. 24—28. Tārīkh i Muẓaffarī. See p. 282 *b*.

V. Foll. 29—31. Ikhtisār ut-Tavārikh, an historical compendium written A.H. 1217 by Savan Singh, son of T'hān Singh, a Kāyat'h. See Elliot, vol. viii. p. 332.

VI. Foll. 32—105. Mir'at Āftāb-numā. See p. 137 *b*. Translated extracts are preserved in Add. 30,781, foll. 8—29.

VII. Foll. 106—120. Intikhāb ut-Tavārikh, a sketch of general history compiled in the reign of Shāh 'Ālam by Mirzā Masitā, a descendant of Ilahvirdi Khān Jahāngiri. See Elliot, vol. viii. p. 334.

VIII. Foll. 121, 122. Sa'adat i Jāvid. See p. 913 *a*.

IX. Foll. 123—146. Ma'din us-Sa'adat, a history of the Timurides of India and the Navvābs of Oude, brought down to the seventh year of Sa'adat 'Alī Khān, A.H. 1218, by Sayyid Sultān 'Alī ul-Ḥusainī, of Ardabil. See Elliot, vol. viii. p. 354.

Beg. حمدى که از قواى بشرى آيد چکونه

A translation of the preface and table of contents will be found in Add. 30,781, foll. 30—56.

X. Foll. 147—168. Majma' ul-Akhbār. See p. 896 *b*.

XI. Fol. 169. Kāshif ul-Akhbār. See p. 1013 *a*, viii.

XII. Foll. 170—194. Zubdat ul-Akhbār, an abridgment of Khulāṣat ut-Tavārikh

(p. 230 *a*) brought down to A.H. 1221, by Amar Singh Khwushdil, of Benares. See Elliot, vol. viii. p. 374. Translated extracts will be found in Add. 30,781, foll. 60—69.

XIII. Foll. 195, 196. Muntakhab Khulāṣat ut-Tavārikh, a brief sketch of Indian history brought down to the accession of Akbar Shāh II., by Rāmparshād. See Elliot, vol. viii. p. 375. A translated extract is preserved in Add. 30,781, foll. 73—76.

XIV. Foll. 197—203. Akhbār i Muḥabbat. See p. 911 *a*.

Or. 2058.

Foll. 187; 12 $\frac{3}{4}$ in. by 7 $\frac{3}{4}$. Papers relating to works noticed in the eighth volume of the History of India, pp. 393—435.

I. Foll. 1—20, 34—41. Shāh 'Ālam Nāmāh by Manū (or Manā) Lāl. See p. 943 *b*, and Elliot, vol. viii. p. 393.

II. Foll. 21—31. Shāh 'Ālam Nāmāh by Ghulam 'Alī Khān. See p. 281 *b*.

III. Foll. 42—55. Baḥr us-Sa'adat and 'Imād us-Sa'adat, two works of nearly identical contents. See p. 308 *a* and p. 1053 *b*, vi.

IV. Foll. 56—63. Muntakhab ut-Tavārikh by Sadāsukh. See p. 914 *a*.

V. Foll. 64—67. Ashraf ut-Tavārikh. See p. 102 *b*.

VI. Foll. 68—71. Jannāt (or Jinān) ul-Firdaus (p. 138 *a*), continued to A.H. 1241 by Tajammul Ḥusain. See Elliot, vol. viii. p. 413, and Add. 30,781, foll. 110—117.

VII. Foll. 72—131. Tārīkh i Henry, a compilation on general history, written A.H. 1251 by Sayyid Muḥammad Bākīr

'Alī Khān B. Shāh Kalim Ullah Bukhārī. See Elliot, vol. viii., p. 414, and Add. 30,781, fol. 118—140.

VIII. Foll. 132, 133. Balvand Nāmah. See p. 965 *a*.

IX. Foll. 134—139. Yādgar i Bahāduri. See p. 897 *a*.

X. Foll. 140—146. Jāmi' ut-Tavārikh by Faḳīr Muḥammad B. Kāzī Muḥammad Rizā. See p. 899 *b*.

XI. Foll. 147, 148. Jām i Jam. See p. 284 *b*.

XII. Foll. 149—187. Historical works of Muḥammad Rizā Ṭabāṭabāi, viz. 1. Majma' ul-Mulūk (p. 1014 *a*), beginning:

ستایش و نیایش لا تعد ولا تحصى

2. Zubdat ul-Gharā'ib (p. 1024 *b*); the fourth volume containing the history of the Timurides from Bābar to the accession of Ghāzī ud-Dīn Ḥaidar Khān, Navvāb of Oude (A.H. 1229), fol. 152.

3. The fourth volume of the Tārikh (*i.e.* Mafātiḥ ur-Riyāsāt, see p. 1018 *b*), fol. 167. This volume, beginning with two introductory chapters on the Hindu creed and on the Afghan dynasties, treats of the Timurides, more especially from Muḥammad Shāh to Akbar Shāh II., of the Navvābs of Oude from their origin to the death of Nāṣir ud-Dīn Ḥaidar (A.H. 1253), and of contemporary dynasties in India.

4. Akhbārāt i Hind (p. 914 *b*), foll. 175—187.

Or. 2059.

Foll. 311; 10 in. by 8. Extracts from the following works, alphabetically arranged according to their titles from letter *ā* to letter *ḡ*.

I. Fol. 1. Akhbār i Barmakiyān. See p. 333 *b*.

II. Foll. 2—7. Akhbār ud-Duval. See the Arabic Catalogue, p. 428 *b*.

III. Foll. 8—23. Arā'ish i Maḥfil. See p. 231 *a*.

IV. Foll. 24—27. A'zam Nāmah, a history of 'Aẓam Shāh by Kāmraj, from the author's autograph. See p. 937 *a*.

V. Foll. 28, 29. Iḳbāl Nāmah by Faṭḥ Ullah Shīrāzī. The fragment thus designated in the heading is from the Iḳbāl Nāmah of Mu'tamad Khān (p. 923 *a*). It relates to the introduction of the Ilāhī era, and Mir Faṭḥ Ullah Shīrāzī, mentioned in the text as the calculator of that era, has been mistaken for the author of the work. Hence the Iḳbāl Nāmah Faṭḥ Ullah Shīrāzī which appears in Sir H. Elliot's list, Bibliographical Index, vol. 6, no. clv.

Mir Faṭḥ Ullah, a Sayyid of Shīrāz and pupil of Mir Ghiyāṣ ud-Dīn Maṣṣūr (p. 826 *a*), rose to great eminence in mathematics and natural philosophy. 'Adil Shāh called him to Bijāpūr and made him his Wakil. Akbar, to whose court he was invited A.H. 991, placed him jointly with Rājah Todar Mal at the head of the financial administration. His career was cut short by a premature death A.H. 997 in Kashmīr, whither he had proceeded in the train of Akbar. See Badā'unī, vol. ii. p. 369, vol. iii. p. 154, Haft Iḳlīm, fol. 185, Mir'āt ul-'Ālam, fol. 451, Ma'aṣir ul-Umarā, fol. 23, and Blochmann, Ain i Akbarī, p. 33.

VI. Foll. 30, 31. بحر السعادت, a history of the Navvābs of Oude, written by Muḥammad Ṣāliḥ for Ghāzī ud-Dīn Ḥaidar Shāh Zamān (A.H. 1229—1243).

Beg. زمزمه سازی عنادل سخن بید کل

Dr. Sprenger describes it in a letter to Sir H. Elliot, Add. 30,789, fol. 5, as a revised edition of 'Imād us-Sa'adat, made for Ghāzī ud Dīn by Muhammad Ṣāliḥ, librarian of

the Moty Mahall, "who died about nine or ten years ago," *i.e.* about A.D. 1840.

VII. Foll. 32, 33. بوستان خیال, another title for Shabistān i Nikāt. See p. 741 *a*.

VIII. Foll. 34—47. بیاض التواریخ or ریاض التواریخ. This is the history of Shāh 'Abbās II. by Ṭāhir Vaḥīd. See p. 189 *b*.

IX. Foll. 48, 49. Tārīkh i Aḥmad Khānī by Naval Rāi. See p. 1003 *a*.

X. Foll. 50, 53—66. Tārīkh i Aḥmad Shāh Durrānī by Maḥmūd ul-Ḥusainī ul-Munshī B. Ibrāhīm. It is a later edition of the work described p. 213 *b*, in which the history is brought down to the death of Aḥmad Shāh and the accession of Timūr Shāh. In the preface, which was written in the lifetime of the former sovereign, the author relates how he had been selected in Mashhad, A.H. 1167, for the office of chronicler, on account of his long and intimate connexion with Mirzā Maḥdī Khān, the author of Tārīkh i Nādirī, whose style was much admired by His Majesty.

XI. Foll. 51, 52. Tārīkh i Aḥmad Shāh Durrānī, by Munshī Muḥammad 'Abd ul-Karīm.

Beg. علم افرازی دیبر قلم بمیدان تحریر

This work, which has been noticed p. 905 *b*, is here stated to conclude with the death of Timūr Shāh and the accession of Shāh Zamān.

XII. Foll. 67, 68. Tārīkh i Aḥmad Shāhī, commonly called Ḥusain Shāhī, by Imān ud-Din. See p. 904 *b*.

XIII. Fol. 69. Tārīkh i Akbar-ābād by Sīl Chand. See p. 1031 *b*.

XIV. Foll. 70—76. Tārīkh i Bharatpūr, known as Zafar Nāmāh, a poetical account of the siege of Bharatpūr by Lord Lake.

Beg. کتم یاد ان داور داوران
کز کشت پیدا زمین و زمان

The poem is ascribed to Maulavī Fazl 'Azīm, and said to be founded on a prose narrative by a Brahman called Shambū, or Shambhū, شنبو.

XV. Foll. 78, 79, 176—179. Tārīkh ul-Ḥukamā, *i.e.* 'Uyūn ul-Anbā (see the Arabic Catalogue, p. 179 *b*); an extract relating to Indian physicians, with notes by Nayyir i Rakhshān.

XVI. Foll. 81—104. تاریخ خشیری, an Arabic chronicle. The extracts relate to India, and the summary extends from A.H. 29 to 629.

XVII. Foll. 105—136. Tārīkh i 'Alam-girī, *i.e.* Zafar Nāmāh i 'Alamgirī, by 'Aqīl Khān. See p. 699 *a*.

XVIII. Foll. 137—153. Tārīkh i 'Alivirdī Khān. See p. 312 *a*.

XIX. Foll. 154, 155. Tārīkh i Farrukh-siyar, a short extract without title or author's name.

XX. Foll. 156—160, 168, 169. Tārīkh i Muḥammad Shāh in verse by Rizā. See p. 1002 *b*.

XXI. Fol. 170. Tārīkh i Marattah by 'Alī Ibrāhīm Khān. See p. 328 *a*.

XXII. Foll. 172—175. Tuḥfah i Sāmī. See p. 367 *b*.

XXIII. Foll. 180—185. Tazkirah i Gakhārān, an account of the chiefs of the Gakhars (see p. 1013 *a*), followed by tables of the early Hindū Rājās.

XXIV. Foll. 187—189. Takmilah i Sa-lāṭīn, *i.e.* Tārīkh i Ḥaḳḳī. See p. 223 *b*.

XXV. Foll. 190—205. Timūr Nāmāh by Sharaf Yazdī (p. 173 *a*), and by Ḥatīfī (p. 653 *b*).

XXVI. Foll. 206—235. Timūr Nāmāh by Sayyid Mufazzal Khān. See p. 923 *b*.

XXVII. Foll. 236, 237. Chār Chaman

(*i.e.* Bahār i Sukhan by Muḥammad Ṣāliḥ, see p. 398 *a*).

XXVIII. Foll. 238—244. Notices on Chandarbhān (see p. 397 *b*), from Mir'āt ul-Khayāl, Natā'ij ul-Afkār, Jām i Jahānumā, and Sarkhwush.

XXIX. Foll. 245, 246. Jazb ul-Ḳulūb by 'Abd ul-Ḥaḳḳ Dihlavi; a history of Medina commenced A.H. 998, printed in Calcutta. See Elliot, vol. vi. p. 176.

XXX. Foll. 247—253. Jaunpūr Nāmāh by Khair ud-Dīn. See p. 310 *a*.

XXXI. Foll. 255, 256. Headings of a history of the kings of Dehli (Tārikh i Mu-bārakshāhī. See p. 1010 *a*).

XXXII. Foll. 258—261. Khizānah i 'Amirah (p. 373 *a*), and Khulāṣat ul-Akhhār (p. 96 *b*).

XXXIII. Fol. 262. Khulāṣat ut-Tavārikh by Kalyān Singh. See p. 283 *b*.

XXXIV. Foll. 307—310. Khulāṣat ul-Maktūbāt, letters relating to revenue-collection in the Panjāb, apparently in the time of the Durrānis.

Or. 2060.

Foll. 237; 13 in. by 9. Extracts from the following works, alphabetically arranged according to their titles from letter *ا* to letter *ن* :—

I. Foll. 1, 2. Dastūr ul-Aṭibbā and Ikhtiyārāt i Ḳāsimī, two treatises on Indian medicine by the historian Firishtah. See p. 225 *b*.

II. Fol. 3. Rājāvalī, or tables of the early Hindu Rājās and of the kings of Dehli down to Humāyūn.

III. Foll. 4, 5. رشحات الفنون, an encyclopædia of sciences by Amīn ud-Dīn Khān

B. Sayyid Abul-Makārim B. Amīr Khān ul-Ḥusainī ul-Haravī (see p. 1013, vi.).

Beg. سپاس بيقیاس ان معبود مطلق

The date of composition, A.H. 1123, is fixed by a versified chronogram in the preface.

IV. Foll. 7, 8, 44—52. Rauzat ul-Aḥbāb. See p. 147 *a*.

V. Foll. 9—26. Zubdat ut-Tavārikh, a general history including a detailed account of the Ṣafavis, written under Shāh 'Abbās II. by Kamāl Khān B. Jalāl Munajjim.

Beg. بعد حمد و ثنای پروردگار و درود بی پایان

The extracts, which relate principally to the reigns of Shāh Ṣafī and 'Abbās II., come down to A.H. 1063. The author, who calls himself simply Kamāl B. Jalāl Munajjim, states incidentally that he accompanied the Sipahsālār Rustam Khān as astrologer in his Georgian campaign A.H. 1041-2, and that he was sent in the same capacity to the army of Ḳandahār A.H. 1059. See foll. 15 and 18.

This history is frequently quoted as "Zubd ul-Tuārikh" by Sir John Malcolm, who calls the author, vol. i. p. 495, Muḥammad Kamāl B. Ismā'īl, an officer of eminence at the court of Abbas II. It ends, as stated *ib.*, p. 583, fourteen years before the death of that sovereign, *i.e.* A.H. 1063.

The contents are stated in Morley's Catalogue, p. 51.

VI. Foll. 27—31. سبعة المرجان, notices on the 'Ulamā of India, in Arabic, by Ghulām 'Alī Āzād. See p. 1022 *b*.

VII. Fol. 33. Sakinat ul-Auliya. See p. 357 *b*.

VIII. Foll. 34, 35. صحیفه اقبال, a short extract relating to the downfall of the "evil-minded" Sayyids. It is from the anonymous work described p. 940 *a*.

IX. Foll. 36—43. طراز الاخبار, an historical and geographical compilation by Najm ud-Din Aḥmad B. Faḏl Ullah ul-Khūzānī, entitled Aḥmad Beg Khān, ul-Iṣfahānī.

Beg. طراز کار نامه اخبار عوالم ابداع

The author, who claims descent from Amīr Najm Ṣānī, states that his wanderings had brought him to the Deccan, where he had been employed in the service of the kings. Although speaking of Aurangzib as the reigning sovereign, he gives an earlier date, viz. A.H. 1052, the year numerically expressed by the above title, as that in which the work was commenced.

X. Foll. 54—59. Zafar Nāmah, a poetical account of the siege of Bharatpūr. See p. 1054 *a*, xiv.

XI. Foll. 60, 61. 'Abbās Nāmah by Ṭāhīr Vahīd. See p. 189 *b*.

XII. Foll. 62—64. Futūḥ Ibn A'ṣam. See p. 151 *a*.

XIII. Foll. 65—71. Nigār Nāmah i Hind, an account of the battle of Pānīpat, by Sayyid Ghulām 'Alī. See p. 942 *b*.

XIV. Foll. 73—111. Laṭā'if ul-Akḥbār. See p. 264 *b*.

XV. Foll. 112—120. Majma' ul-Gharā'ib (p. 426 *a*), Maṭla' ul-Anvār (p. 611 *a*), Fath Nāmah i Ḥākīmān i Sind (p. 1041 *a*, ii.), Tārīkh i Timūrī (*i.e.* 'Ālamgīr Nāmah, p. 266 *b*), Jāmi' ut-Tavārikh (p. 74 *a*), and 'Ālam-ārāi (p. 185 *b*).

XVI. Fol. 122. تاریخ مجمل بیاضی, an abstract of Indian history written under Akbar.

XVII. Fol. 123. Makhzan ul-Futūḥ. See p. 948 *b*.

XVIII. Foll. 124—127. Mir'āt ul-Asrār (p. 359 *b*), and Mir'āt Aftābnumā (p. 131 *b*).

XIX. Foll. 128, 129. Notice of Mir'āt i Sikandarī (p. 287 *b*) by Nayyir i Rakhshān.

XX. Foll. 131—138. Mir'āt ul-Yaqzān, *i.e.* the chronicle of al-Yāfi'. See the Arabic Catalogue, p. 427 *a*.

XXI. Foll. 139—153. Ma'lūmāt ul-Āfāk (p. 1013 *b*, vi.), Zafar Nāmah (p. 173 *a*), and Shāhjahān Namah by Amīn (p. 258 *b*).

XXII. Foll. 155—166. Abstract of the Miṣṭāḥ ul-Khazā'in by Sanbhū Lal. See p. 1016 *b*.

XXIII. Foll. 167, 168. Muntakhab ut-Tavārikh (*i.e.* Zubdat ut-Tavārikh) by Ḥaidar B. 'Alī Ḥusainī Rāzī. See p. 888 *a*.

XXIV. Foll. 169—188. Muntakhab ut-Tavārikh by Muḥammad Yūsuf. See p. 122 *b*.

XXV. Foll. 189—191. Nuzhat ul-Qulūb. See p. 418 *a*.

XXVI. Foll. 192—203. نظم الملوك, a history of India from the accession of Aurangzib to Farrukhsiyar, in Maṣnavī rhyme.

Beg. بنام صاحب حکمت بهر کار

The work concludes, according to the table of contents, with a record of the honours conferred by the emperor upon 'Abd uṣ-Ṣamad Khān. This Amīr is styled Saif ud-Daulah, a title which was bestowed upon him, according to the Ma'aṣir ul-Umarā, fol. 320, A.H. 1127, as a reward for his victory over the Sikhs. He died as Ṣūbahdar of Multān A.H. 1150.

XXVII. Foll. 204—214. Notices of Sharaf Yazdī, 'Unṣurī, Anand Rām Mukhliṣ, Vazīḥ, Ḥatifi, and Azād, from Natā'ij ul-Afkār (p. 1024 *b*).

XXVIII. Fol. 215. Letter of Navvāb Ziyā ud-Dīn Khān (see p. 446 *b*) to Sir H. Elliot on the historical value of the poems of Sanā'ī, Ḥasan Ghaznavī, and Amīr Khusrāu.

XXIX. Foll. 216, 217. *Ḳaṣidah* in praise of Mahindar Singh, Rājah of Patialah (1862—1876, see Hunter's *Gazetteer*), composed in London by Munshī Sayyid 'Abd Ullah (see Littér. Hindouie, vol. i. p. 89), and lithographed in Ludhiānah.

XXX. Foll. 218—237. Historical notices in Hindustāni on Kāngrah, Jalindhar, and the Minārah of Coel.

Or. 2061.

Foll. 83; 9 in. by 7. Papers written for Sir Henry M. Elliot by various hands in the years 1847—1851.

Beginnings and endings of some works described in the "History of India," arranged by Sir Henry M. Elliot in alphabetical order according to the titles.

Or. 2062.

Foll. 155; 10 in. by 6 $\frac{3}{4}$. Extracts written by various hands and collected by Sir H. Elliot into one volume.

The extracts, most of which are imperfect and without headings, are taken from the following works:—

I. Foll. 1—10. *Zubdat ut-Tavārikh* by Nūr ul-Ḥaḳḳ. See p. 224 *b*.

II. Foll. 11—13. *Tārīkh i Banākīti*. See p. 79 *b*.

III. Foll. 15—23. Headings of a history of Akbar's reign (from the second volume of the *Muntakhab ut-Tavārikh* of Badā'unī, see p. 222 *b*).

IV. Foll. 24—59. Account of India, from the *Jāmi' ut-Tavārikh*. See p. 74 *a*.

V. Foll. 60, 61. *Tārīkh i Guzīdah*. See p. 80 *b*.

VI. Foll. 62—86. Headings of the *Muntakhab ut-Tavārikh* of Badā'unī. See p. 222 *b*.

VII. Foll. 87—96. *Mir'at ul-'Ālam*. See p. 125 *b*.

VOL. III.

VIII. Foll. 98—102. Headings of the *Iḳ-bāl Namah i Jahāngīrī*. See p. 255 *a*.

IX. Foll. 103—110. *Risālah i Muḥammad Shāh u Khandaūrān*. See p. 277 *b*.

X. Foll. 111—116. *Tārīkh ul-Yamīnī* in Arabic. See p. 157 *a*.

XI. Foll. 117—120. Treatise on legal evidence in Hindustāni.

XII. Foll. 121—127. *Tārīkh i Alfī*. See p. 117 *b*.

XIII. Foll. 129—146. *Tārīkh i Hindī*; reign of Muḥammad Shāh, years 7—21. See p. 909 *a*.

XIV. Foll. 147—155. Summary of the history of Hindustan from the early Rājahs to Timūr, with historical notices on Bhakar, Ḳandahār, and Kashmīr, in the handwriting of Ziyā ud-Dīn Khān (see p. 446 *b*).

Or. 2063.

Foll. 69; 20 in. by 9.

This is the first of a set of eleven volumes of different sizes, Or. 2063—2073, containing lists of MSS. in various royal or private libraries of India, drawn up for Sir H. Elliot between the years 1847 and 1852.

I. Foll. 1—9. Classified list of about 1400 Persian and Arabic MSS. in the library of 'Alī Muḥammad Khān, Navvāb of Jhajjar, at Khatauli.

II. Foll. 12—68. Detailed descriptions of fifty-seven of the above MSS. Each folio is devoted to the description of one MS., giving in tabular form the title and author's name, the size, the date, some lines of the beginning and end, and a summary of the contents.

These notices include, in addition to some well-known works, the following, which are scarcer:—

Fol. 14. *Tuḥfat ul-Majālis*, the discourses

of Shaikh Ahmad K'hatū, edited by his disciple Maḥmūd B. Sa'īd Irachī.

This saint, so called from K'hatū, a village near Ajmīr, the abode of his spiritual preceptor Bābā Ishāq Maghribī, died in Gujrāt, A.H. 849. See *Riyāz ul-Auliya*, fol. 89, and *Akhbār ul-Akhyār*, fol. 129.

Fol. 15. *Tuḥfat us-Sulūk* and other tracts by Shaikh (Zain ud-Dīn) Muḥammad, sister's son of Naṣir ud-Dīn Chirāgh i Dihlī. See p. 41 *b* and *Akhbār ul-Akhyār*, fol. 126.

Fol. 16. *Majmū'ah i Taṣavvuf*, a collection of Sufi tracts by Shaikh Ahmad Fārūqī Sirhindī, a Shaikh of the Naqshabandī order, who died in Sirhind A.H. 1034 or 1035. See *Riyāz ul-Auliya*, fol. 94, and *Mir'āt ul-'Ālam*, fol. 116.

Fol. 17. *Akvāl i Buzurgān*, on the duties of disciples, by Nūr Ullah, commonly called Mir Shīrvānī.

Fol. 18. *Afzal ul-Favā'id*, discourses of Nizām ud-Dīn Auliya, a work ascribed in the heading to Amīr Khusrau.

Fol. 19. *Khizānah i Favā'id i Jalālī*, sayings of Sayyid Jalāl ud-Dīn Bukhārī, a celebrated saint who died A.H. 785. See *Akhbār ul-Akhyār*, fol. 118, where the work is quoted under the title of *Khizānah i Jalālī*.

Fol. 20. *Laṭā'if i Qudsī* by Shaikh Rukn ud-Dīn B. Kuṭb ul-Akṭāb, the grandson and successor of the celebrated Shaikh of Multān, Bahā ud-Dīn Zakariyyā. Rukn ud-Dīn Abul-Faṭḥ died A.H. 735; see *Mir'āt ul-'Ālam*, fol. 113.

Fol. 21. *Tazkirah i Auliya i Hind*, the work described p. 975 *b*, i.

Fol. 22. *Siyar ul-Auliya* by Sayyid Muḥammad. See p. 976 *a*.

Fol. 23. *Nuskah i Maḥbūbah*, by Makh-dūm i Jahāniyān (*i.e.* Jalāl Bukhārī, see above, fol. 19), and Sair Nāmah, by his disciple Sayyid Maḥmūd Bangālī.

Fol. 25. *Surūr ul-Maḥzūn*, a life of Muḥammad, translated from the Arabic work

entitled *Nūr ul-'Uyūn* (Haj. Khal., vol. iv. p. 235) by Valī Ullah B. 'Abd ur-Raḥīm Dihlavi, A.H. 1267; printed in Cawnpore.

Fol. 26. *Farhang i Asad-Ullah-Khānī*, a Turkī-Persian vocabulary by Muḥammad Ḥasan Ni'mat Ullah ul-Ḥusainī.

Fol. 28. *Anīs ul-Aḥibbā*, a medical treatise by Mir Ibrāhīm B. Ḥājī Muḥammad Amīn.

Fol. 29. Letters of Khwājah 'Abd ul-Bāqī (known as Khwājah Bāqī Naqshabandī, who died in Dehli A.H. 1012; see *Riyāz ul-Auliya*, fol. 101).

Fol. 30. Hundred letters by Shaikh Sharaf ud-Dīn (*i.e.* Ahmad ul-Munyarī, see p. 492 *b*).

Fol. 31. Letters of Shaikh Ahmad Ghazālī, who died A.H. 517. See *Nafaḥāt ul-Uns*, p. 426.

Fol. 32. *Chār Chaman i Vaḥdat*, a religious poem by Shaikh 'Abd ul-Aḥad, surnamed Vaḥdat (a son of Shaikh Ahmad Sirhindī mentioned above, fol. 16; see the *Oude Catalogue*, p. 130).

Fol. 33. Letters of Shāh 'Abd ul-Qaddūs. See p. 830 *a*.

Fol. 37. *Unsiyyah* by Maulānā Ya'qūb Charkhī, a disciple of Bahā ud-Dīn Naqshaband, and other Sufi tracts.

Foll. 42, 43. *Shāh 'Ālam Nāmah* by Ghulām 'Alī Khān B. Bak'hārī Khān. See p. 281 *b*.

Fol. 51, 53. *Tahmāsp Nāmah* and *Ismā'il Nāmah* by Mirzā Qāsim Gunabādī. See p. 660.

Fol. 59. *Talīf i Asad Beg*. See p. 979 *b*.

Fol. 60. *'Ibrat Nāmah* by Sayyid Muḥammad Qāsim. See p. 939 *a*.

Fol. 62. *Chār Chaman*, a general history of India compiled A.H. 1225 by Daulat Rai Kāyath, of the Saksīnah tribe.

Fol. 64. *Aḥvāl i Shāh Shujā'* by Muḥammad Ma'ṣūm B. Ḥasan B. Ṣāliḥ (*i.e.* *Futūḥāt i 'Ālamgīrī*, see p. 1049 *a*, ix.).

III. Fol. 69. List of nineteen historical MSS. sent to Sir H. Elliot, with an unsigned

letter by the sender. The list includes the rare *Vāki'āt i Azfari*. See p. 1051 *b*, xvi.

Or. 2064.

Foll. 107; bound up with the preceding.

I. Foll. 1—45. List of about 2000 MSS. belonging to *Rajah Ratan Singh* of Bareli, residing in Lucknow.—The same MSS. arranged in three alphabetical lists, under the headings of *Maṣnavi*, *Divāns*, and miscellaneous works.

II. Foll. 46. List of 31 books belonging to *Khādim Ḥusain Khān*, *Ṣadr uṣ-Ṣudūr*, in Cawnpore.

III. Foll. 47—61. List of 47 volumes belonging to *Chunī Lāl*, of Dehli, with the tables of contents of some of them, and a letter of the owner to *Sir H. Elliot*, dated May 1850.

IV. Foll. 62, 63. List of 43 MSS. in the library of the *Nāzim* of *Murshidābād*.

V. Foll. 64—68. List of about 160 books belonging to *'Azīz ul-Mulk Bahādur*.

VI. Foll. 70—76. Descriptive list of seven historical MSS. belonging to *Sayyid Aḥmad Khān Munṣif* (see p. 431 *b*), with a letter from him to *Sir H. Elliot*, dated Dehli, Sept. 1847.

VII. Foll. 78—85. Detailed list of eleven MSS. belonging to *Zain ud-Dīn*, of *Murādābād*.

VIII. Foll. 87, 88. Notices of three MSS. without owner's name, viz. *Garshāp Nāmāh* by *Asadī*, *Tuḥfat ul-'Ajā'ib*, abridged from *Kāzvinī's* geography by *'Alī Ṭā'irī*, A.H. 948, and an anonymous history of *Nādir Shāh*.

IX. Foll. 89—93. List of nine volumes belonging to *Madhu Parshād*, including the poetical history of *Muḥammad Shāh* described p. 1002 *b*.

X. Foll. 95. List of eight MSS. in *Muzaffarpūr*.

XI. Foll. 96. List of seven MSS. without owner's name.

XII. Foll. 97—105. Classified list of 172 volumes belonging to "*Cowasjee*" (*Kā'ūsji*?) *Faridūnji Marzubānji*, of Bombay.

XIII. Foll. 106, 107. List of six MSS., endorsed "*from Johnstone of Hyderabad*."

Or. 2065.

Foll. 165; bound with the preceding.

I. Foll. 1—28, 39—56. Classified list of about two thousand books in the library of *Munshī Muḥammad Ḥasan* of Cawnpore, in two drafts.

II. Foll. 29—38. Classified list of 665 Arabic and Persian volumes belonging to the *Rājāh* of Benares.

III. Foll. 57—61. Descriptions of eight MSS. belonging to *Sayyid Muḥammad 'Alī Khān Mūsavi Ṣafavī*, of *Shamsābād*, with the beginning and ending of each. The last is the *Kāshif ul-Akhbār* (p. 1013 *a*), the author of which is called *Ḥakīm 'Ināyat Ḥusain Mārāhravī*.

IV. Foll. 63—66. Notices of twelve MSS. in Lucknow, with the table of contents of one of them, the *Jahānārā* (see p. 111 *b*).

V. Foll. 67—70. Notices of sixteen historical MSS. in the library of *Amir ud-Daulah*, of ten MSS. of the same class belonging to *Ḥusām ul-Mulk*, and of five more, the property of *Sharaf ul-Umarā* (Carnatic).

VI. Foll. 71, 72. List of thirty-two MSS. in the library of the emperor of Dehli.

VII. Foll. 73—76. List of about a hundred MSS. belonging to *Kāzī Jivan*, of *Dājāl*.

VIII. Foll. 77—101. List of 2780 volumes in the library of *Rajah Ratan Singh*. See above, Or. 2064, i.

IX. Foll. 102—133. Notices of fifty-three

MSS., mostly historical, in a Dehli library, with the beginning and ending of each.

X. Foll. 134—137. List of eighty-nine miscellaneous MSS. in some private libraries in Haidarābād.

XI. Foll. 138, 139. Letter of Sayyid Aḥmad 'Alī, Ṣadr Bakhshī of the town of Coel, to Sir H. Elliot, dated June 1848, with notices of the Jāmi' ut-Tavārikh (p. 899 *b*) and of Gul i Bikhizān (p. 959 *a*).

XII. Foll. 140—145. Descriptions of eight MSS. belonging to Sayyid Niyāz 'Alī, Taḥsildār of Shamsābād, with beginnings and endings.

XIII. Foll. 147—155. Notices of nineteen MSS., sent by Mr. Ravenshaw from Patna.

XIV. Foll. 156—159. Descriptions of twenty MSS., drawn up by the owner, Jānkī Parshād, Mir Munshī of the Lucknow Residency.

XV. Foll. 160, 161. Descriptive list of sixteen historical works in the library of the Navvāb of the Carnatic.

XVI. Foll. 162, 163. List of twelve MSS. belonging to the Rājah of Tirooa, Farrukhābād.

XVII. Foll. 164, 165. List of thirty volumes in some private libraries at Haidarābād.

Or. 2066.

Paper slips of various sizes, 167 in number, mounted in an oblong volume measuring two feet in width by 20 inches in height.

Foll. 1—54. Descriptions of fifty-three miscellaneous volumes, containing mostly Sufi works, in a Lucknow library. They give the initial and final lines of each work with a summary of its contents.

Foll. 55—100. Classified list of about two thousand Arabic and Persian works in

a royal library only designated as کتب خانہ سرکار دولت مدار (Moty Mahall?)

Foll. 101—127. Descriptions of twenty-seven volumes, chiefly historical, in a Lucknow library, with the beginnings and endings, and with summaries of the contents.

Foll. 128—167. Lists of books in various libraries belonging to the following persons or places. Sayyid Shāh, of Mārahrah, fol. 128. Rāi Todarmal, of Patna, fol. 129. Ḥāfiẓ Muḥammad Ḥusain, of Lucknow, fol. 130. 'Alī Muḥammad Khān, of Jhajhar, foll. 136, 149, 150. The town of Mārahrah, fol. 144, 145. Ḥakim Nizām ud-Dīn Ḥusain of Bāndah, fol. 151—153. The Rauzah of Kulbargah, fol. 154. Sirāj ul-Mulk, minister of Haidarābād, foll. 156, 157, 161. Navvāb Dilāvar Jang of Farrukhābād, fol. 162—165. Rājah Ghūran Singh of Benares, fol. 166.

In addition to the above there are several lists, or notices of MSS., without owner's name; also a table of the initial lines of Kaṣīdahs in two copies of the Divān of Mas'ūd i Sa'd (p. 548 *a*), foll. 146, 147.

Or. 2067.

Sheets and slips of different sizes, 37 in number, bound with the preceding.

Lists drawn up for Sir H. Elliot of books, and especially of historical MSS., in libraries belonging to the following persons or places: Mirzā 'Alī Akbar Ilāhābādi, Taḥsildār of Damoh, foll. 1, 2. Rājah Bhūp Singh, of Patna, fol. 3. The late Maulavī Muḥammad Bāsiṭ of Kinnauj, fol. 4. Shams ul-Umarā (Haidarābād), fol. 5. Maulavī Muḥammad Ḥusain, Haidarābād, fol. 8. Maulavī Karāmat 'Alī, Nāzim 'Adalat, fol. 9, 10. Munir ul-Mulk, fol. 12. Naṣr Ullah Khān, Deputy-Collector of 'Aligarh, fol. 18. Ja'far 'Alī, Mir Munshī, Gwalior, foll. 20—23. Bahāwalpūr, fol. 24, 25. Sayyid Vahid 'Alī, Ṣadr Bakhshī, Coel, fol. 26. Maulavī Haidar

'Alī, Faujdār Muḥammad Khān, and Sikandar Begam, in Bhopāl, foll. 27—29.

There are, besides, a few lists of uncertain origin, and, at the end, foll. 30—37, some others sent from Lahore and Multan, without owner's name.

Or. 2068.

Foll. 45; 12 in. by 7½.

Four lists written by the same hand and numbered 1—4. The first three, foll. 1—4, contain respectively the title and subjects of ninety-three, ten, and fourteen, miscellaneous MSS., some of which are stated to be in Lucknow.

The fourth list, foll. 5—45, consists of notices of sixty-nine miscellaneous MSS. in Bareli (see fol. 44 *a*), with the beginning and ending of each, and in many cases a full table of contents. It includes the Siyar ul-Mulūk of Niẓām ul-Mulūk (p. 444 *a*), the Mir'āt ul-'Arifin of Mas'ūd i Bak (p. 632 *a*), and the rare Sa'adat Nāmah of Nāṣir i Khusrau, fol. 37.

Or. 2069.

Foll. 6; 12½ in. by 8.

List of fifty-four volumes, printed and manuscript, in the library of the Rājah of Bhūj, sent to Sir H. Elliot with two letters dated Bhooj, 9 and 11 January, 1852, and signed E. S. Jacob.

Or. 2070.

Foll. 24; 8 in. by 6.

Alphabetical list of about 1800 MSS. in the Haidarābād library.

Or. 2071.

Foll. 10; 7¼ in. by 6.

A list of about 500 MSS. belonging to Mullā Fīrūz, son of Mullā Kā'ūs.

Or. 2072.

Foll. 24; 8½ in. by 5.

Classified list of about 400 MSS. in the library of Mahārāo Savāi Banī Singh, Rājah of Alwar. It concludes with a list of treatises composed for the Rājah by Maulavī Muḥammad Najaf 'Alī Khān and Ḥakīm Sulṭān Singh.

Or. 2073.

Foll. 64; 12 in. by 8.

I. Foll. 3—33. کیفیات النسخ, notices of twenty-nine MSS. in the library of the Mullahs of Tattah, drawn up for Sir H. Elliot, A.H. 1266, by Sayyid Ṣabir 'Alī, son of Sayyid Ghulām 'Alī Ma'il ul-Ḥaqq, and grandson of Sayyid 'Alī Shīr Kānī Shīrāzī Thatawī (the author of Tuḥfat ul-Kirām, see p. 846 *a*).

They include extracts from the following works: Beglār Nāmah by Idrākī Thatawī (p. 949 *a*), fol. 4. Tuḥfat ul-Kirām, fol. 5. Ḥadīkat ul-Auliya, or lives of the saints of Sind, written A.H. 1068, by Sayyid 'Abd ul-Kādir Thatawī, fol. 8. Durj ud-Durar, a life of Muḥammad, by Sayyid Aṣil ud-Dīn 'Abd Ullah (see p. 145 *a* and Haj. Khal., vol. iii. p. 222), fol. 13. Ansāb Nāmah, a genealogy of the Imāms, translated from Arabic some time after A.H. 653 by Sayyid Murtaẓā 'Alam ul-Hudā (see p. 140 *a*), fol. 24. Tārikh 'Abbāsiyyah, two histories of the Kalhūrah dynasty of Sind, one in prose, the other in verse (both unfinished), by Sayyid 'Alī Shīr Kānī, fol. 25. Tuḥfat ut-Tāhirin, an account of the saints buried in Tattah and on the Maklī hill, written A.H. 1194 by Shaikh Muḥammad Aẓam Thatawī, fol. 33.

In addition to the works of 'Alī Shīr Kānī already mentioned the three following are noticed: 1. Ilān i Gham, an account of the martyrs of Karbalā; 2. Mukhtār-Nāmah; 3. Maklī Nāmah, a notice of the saints of Mount Maklī.

A list of eighty-one MSS., including the above, is prefixed, foll. 1, 2, with the heading, "Histories in the Libraries of the Moollas of Tatta," and two other partial lists are added, foll. 38, 39.

II. Foll. 34—37. Answers of Chunī Lāl to questions and instructions of Sir H. Elliot respecting some historical MSS. in the imperial library of Dehli.

III. Foll. 40—64. Lists of historical MSS. in the libraries of Mir 'Alī Murād,

fol. 41, of the town of Indore, fol. 46, of Ziyā ud-Dīn Khān of Dehli, fol. 47, of Muḥammad Raḡī ud-Dīn, Ṣadr Ṣudūr of Ilāhābād, fol. 52, and of Shams ul-Mulk, fol. 56, with a few lists without owner's name.

Or. 2074.

Foll. 77; 10 in. by 8½.

Extracts from twenty historical MSS. in the British Museum, written for Sir H. Elliot by Sayyid 'Abd Ullah of Jā'is.

END OF THE ELLIOT MANUSCRIPTS.

RECENT ACQUISITIONS FROM OTHER SOURCES.

Or. 1566.

Foll. 320; 10 in. by 7; 19 lines, 4½ in. long; written in Nestalik; dated Ramazān, A.H. 867 (A.D. 1463).

[Sir HENRY C. RAWLINSON.]

A work on general history from the earliest times to A.H. 815.

Beg. مقدمه در آفرینش عالم و کیفیت مبداء آن

There is neither preface nor title. The author, whose name is not given, appears to have been a dependent of Tīmūr's grandson, Amīr Zādah Iskandar B. 'Umar Shaikh (see p. 868 *a*), whom he calls His Highness the Sultan حضرت سلطان. He wrote in A.H. 815 and 816, at a time when Mirzā Iskandar was holding his Court in Shirāz as viceroy of the province of Fārs.

The first date is mentioned as the current year on fol. 219 *a*. The second may be inferred from another passage, fol. 305, where the author's royal patron, left in charge of

the government of Fārs during his father's absence in A.H. 795, is stated to have ruled it with such mature wisdom (he was then nine years old) that "now," after a lapse of twenty-one years, he had been able to re-enact without alteration the edicts then issued. The author refers occasionally to his record of that prince's life, which, however, is not found in this copy.

The MS. begins with a short chapter on creation, fol. 1 *b*, followed at the bottom of the same page by the heading: قسم اول در ذکر آدم و اولاد او تا بنوح علیه السلام

The work is divided into sections called *Kism*, the first three of which, sub-divided into *Ṭabaḳāt*, or dynasties, are contained in the present volume.

Two gaps in the original text have been cunningly disguised by the insertion of parallel extracts from a later work, the *Khu-lāṣat ul-Aḵhbār* (see p. 96 *b*). The first,

fol. 2—5, contains an account of the patriarchs from Adam to Noah. The second, fol. 137—155, extends from the Khilāfat of al-Mu'tamid to the beginning of the reign of Sultan Maḥmūd Ghaznavī. They correspond to fol. 5—9, and 190—216, of Or. 1292. A chapter of the same work on the Ismā'ilis of the Maghrib has been added in the margins of fol. 196—199.

Contents:—Kism I., divided into fifteen Ṭabakahs, as follows: 1. (imperfect at the beginning) early kings of Persia, and contemporary prophets, from Kayūmarṣ to Zau B. Ṭahmāsp, fol. 6. 2. The Kayānis, fol. 25. 3. Alexander and the Mulūk Ṭavā'if, fol. 37 *b*. 4. The Greeks after Alexander, fol. 39 *a*. 5. Descendants of Isaac and tribes of Israel, fol. 40 *b*. 6. David and his children, fol. 47 *a*. 7. Jeroboam (بروعام) and his descendants, fol. 51 *b*. 8. The Ashkānis and contemporary sages, fol. 53 *a*. 9. The Sāsānis, fol. 57 *a*. 10. The Roman emperors, fol. 83 *a*. 11. The Greek emperors, قياصرة يونان, beginning with Phocas, fol. 85 *a*. 12. The Popes, fol. 87 *a*. 13. Kings of the Arabs who were contemporary with the kings of Persia, fol. 91 *a*. 14. Kings of the Arabs in three branches (Ṣinf), viz. the great Tubba's, the kings of Yaman, and the kings of Abyssinia, fol. 92 *b*. 15. Genealogy of Muḥammad, fol. 95 *a*.

Kism II. is stated in the heading to extend from the birth of Muḥammad to the end of the Abbasides, and to comprise six Ṭabakahs. In the text, however, a far greater number of Ṭabakahs is found, but without numerical designation. They are as follows: Life of Muḥammad, fol. 97 *a*. The first five Khalifs, fol. 106 *a*. The Imāms, fol. 116 *b*. Other descendants of 'Alī, fol. 118 *b*. (The end of this section and the beginning of the next are wanting.) The companions of Muḥammad, in alphabetical order, fol. 119 *a*. The Umayyades, fol. 124 *b*. The Abbasides, fol. 129 *a*. The last section breaks off at the

beginning of the Khilāfat of al-Mu'tamid, fol. 136 *b*.

The Ghaznavis, from the early part of the reign of Maḥmūd to the end of the dynasty, fol. 156 *a*. The Saljūkis of Iran, fol. 162 *a*, Kirman, fol. 178 *a*, and Rūm, fol. 179 *a*. Kings of Ṭabaristān and Jurjān, from Asfār B. Shīrūyah, A.H. 315, to Minūchihr B. Kābūs, fol. 181 *b*. The Ghūrīs from 'Alā ud-Dīn B. Ḥusain to the death of Shihāb ud-Dīn, A.H. 602, fol. 182 *b*. The Sultans of Egypt, *i.e.* the Ayyūbīs and their successors, down to Muḥammad B. Kālā'ūn, A.H. 736, fol. 184 *a*. The Sultans of Khwārazm from A.H. 491 to 628, fol. 185 *b*. The Atābaks of Syria and Diyārbakr from A.H. 481 to 658, fol. 191 *b*. The Salghurīs from their origin to Abish Khātūn, fol. 193 *b*. The Malāhidahs, or Ismā'ilis, of Alamūt, from Ḥasan Ṣabbāḥ to their extinction, fol. 196 *a*.

Kings of Shabānkārah in two lines (Ṭā'ifah), viz. 1. From Nizām ud-Dīn Ḥasan B. Ibrāhīm, a contemporary of Alp Arslān, to the Moghul conquest. 2. Feudatories of the Moghuls from A.H. 659 to 742, fol. 201 *b*. Kings of Hormuz from Shihāb ud-Dīn Maḥmūd, A.H. 669, to Bahman Shāh, who succeeded A.H. 802, and was reigning at the date of composition, fol. 204 *a*. Kings of Kirmān (the Karā-Khitā'is), from Burāk Ṣāhib to Shāhjahān, A.H. 706, fol. 205 *b*. Kings of Yazd under the Moghuls, viz. Atābak Yūsuf Shāh, a contemporary of Ghāzān, and his sons, fol. 209 *b*. Origin of the Lurs, fol. 210 *b*. Atābaks of Lur Buzurg from their first rise to Abu Sa'īd B. Atābak Aḥmad, who was seated on the throne by Sultan Iskandar, the viceroy of Fārs, shortly after A.H. 811, fol. 211 *a*. Branch of Lur Kūchak from A.H. 550 to the reigning prince Sayyidī Aḥmad B. Malik 'Izz ud-Dīn, A.H. 815, fol. 215 *b*.

Kism III. Genealogies of the Turks and Moghuls, according to the Jāmi' ut-Tavārikh, fol. 219 *a*. Chingiz Khān, fol. 223 *a*. Oktai

Khān, Jūjī, Chaghatai, Tulū'i, fol. 233 *a*. Ṭabaḳah 4. The Kā'āns of Khaṭāi, from Kuyūk to Yasan Būghā, who died A.H. 775. Bātū B. Jūjī, and his successors down to Tūktā, fol. 250 *b*. The Blue Horde كوك آوده, fol. 253 *b*. The White Horde اوق آوده down to the death of Jalāl ud-Dīn Sulṭān B. Tūktā-mish, and the accession of his brother Sulṭān Muḥammad, "now" on the throne, fol. 254 *b*. The line of Chaghatai, from Qarā Hulākū to the reigning Khān, Muḥammad Oghlān B. Khizr Khwājah Oghlān, who succeeded his brother Sham'i Jahān, A.H. 802, fol. 257 *b*.

Moghuls of Iran, from Hulākū to Pirak Pādishāh, who, after the death of his father, Luḳmān Pādishāh B. Ṭughātimūr, was installed by Timūr in Astrābād, but was subsequently expelled by Shāhrukh, fol. 264 *a*. Descendants of Amīr Ḥusain Kamākhi, from Shaikh Ḥasan Buzurg to Dundī Sulṭān, widow of Shāh Valad, who placed her infant son Uvais on the throne of Khūzistān (A.H. 813), fol. 268 *a*. Descendants of Chūpān, viz. Malik Ashraf, and Pir Ḥusain B. Shaikh Maḥmūd, fol. 269 *b*.

The Injūs, from Maḥmūd Shāh to the death of Shaikh Abu Ishāq, fol. 270 *a*. The Muzaḥḥārīs from their origin to the conquest of Timūr, A.H. 795, fol. 272 *a*. Amīrs of Māvarā'un-Nahr, who rose during the decline of the house of Chingiz from A.H. 747 to 772, viz. Amīr Qarāghān (*sic*), his son 'Abd Ullah, Amīr Bayān Saldūz, and Amīr Ḥusain B. Musammā مسمی B. Qarāghān, fol. 276 *b*. The last notice contains a full account of the first rise of Timūr and of his struggle with Amīr Ḥusain, which ended in the capture of Balkh and the death of the Amīr in A.H. 772.

History of Timūr, from the capture of Balkh to his death on the 14th of Sha'bān A.H. 807, foll. 281 *b*—320.

The work is partly based on the Jāmi' ut-Tavārikh and the Guzīdah; but it is fuller than the latter, and comes down to nearly a

century later. In the recent period it contains original matter, and has the value of a contemporary record. This is especially the case with the account of Timūr, which was written within nine years of the emperor's death, and twelve years earlier than the Zafar Namah of Sharaf ud-Dīn Yazdī. It is characterised by the marked prominence it gives to the doings of Amīrzādah 'Umar Shaikh, father of the author's patron.

The margins of foll. 8—11 contain a Persian version of an Arabic treatise on religious obligations by Abul Laiṣ Samarḳandī, entitled تَنْبِيْهِ الْعَافِلِيْنَ, the contents of which are given by Loth in the India Office Catalogue, p. 34, and by Flügel, from an imperfect copy, in the Vienna Catalogue, vol. iii. p. 268.

Abul-Laiṣ Naṣr B. Muḥammad us-Samarḳandī died, according to the Wafī bil-Wafayāt, fol. 124, A.H. 375. The present version differs considerably in the number and arrangement of the chapters from the texts above mentioned. The Bābs, as enumerated in the preface, are seventy in number. The text contains a few more, but, beyond Bāb 68, they are neither numbered nor distinguished by headings. The date of transcription is Muḥarram A.H. 925 (A.D. 1519).

On the first page is a contemporary record of the death of Shāh Ṣafī in Kāshān, on the 12th of Ṣafar A.H. 1052, and of the subsequent accession of Shāh 'Abbās II.

Or. 1567.

Foll. 272; 11½ in. by 7; 25 lines, 4¼ in. long; written in small Nestalik, apparently in the 16th century.

[SIR HENRY C. RAWLINSON.]

روضۃ الصفا

The first volume of the Rauzat us-Ṣafā (see p. 87 *b*); a good copy, wanting a few lines at the end, bought in Teheran, Dec. 20, 1837.

Or. 1568.

Foll. 173; $14\frac{1}{2}$ in. by 9; 23 lines, 6 in. long; written in fair Nestalik; dated Shavvāl, A.H. 1068 (A.D. 1658).

[Sir HENRY C. RAWLINSON.]

The third volume of the Rauzat uṣ-Ṣafā. See p. 89 *b*.

On the first page is a contemporary record by Muḥammad Riḏā Khwānsārī of a severe snow-fall which destroyed much game and cattle in the district of Paznui پزنوی, Dizfūl, and Shūshtar, at the close of Muḥarram A.H. 1097.

Or. 1569.

Foll. 310; $10\frac{3}{4}$ by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated Shamākhi, Jumāda II., A.H. 1093 (A.D. 1682).

[Sir HENRY C. RAWLINSON.]

The fourth volume of the Rauzat uṣ-Ṣafā. See p. 90 *b*.

Or. 1570.

Foll. 180; $14\frac{1}{2}$ in. by $9\frac{1}{2}$; 25 lines, $6\frac{1}{2}$ in. long; written in Nestalik; dated Jumāda II., A.H. 1050 (A.D. 1640).

[Sir HENRY C. RAWLINSON.]

The fifth volume of the Rauzat uṣ-Ṣafā. See p. 91 *b*.

Or. 1571.

Foll. 422; $9\frac{1}{2}$ in. by 7; 23 lines, $4\frac{1}{4}$ in. long; written in small Nestalik, apparently in the 16th century.

[Sir HENRY C. RAWLINSON.]

The sixth volume of the Rauzat uṣ-Ṣafā (see p. 92 *a*), wanting the first and last pages. A false beginning has been prefixed by a later hand.

VOL. III.

Or. 1572.

Foll. 103; $13\frac{1}{2}$ in. by $8\frac{1}{2}$; 27 lines, 6 in. long; written in Nestalik; dated Rajab, A.H. 1052 (A.D. 1642).

[Sir HENRY C. RAWLINSON.]

حبيب السير

A fragment of the Ḥabib us-Siyar (see p. 98 *a*). It consists of the latter portion of the third Juz of volume iii., and corresponds to pp. 212—374 of the Bombay edition.

Or. 1574.

Foll. 139; $8\frac{1}{4}$ in. by 6; 15 lines, $3\frac{1}{2}$ in. long; written in Nestalik, apparently early in the 19th century.

[Sir HENRY C. RAWLINSON.]

المعجم في تاريخ ملوك العجم

A history of the early kings of Persia (see p. 811 *b*), with glosses and various readings in the margins.

On the first page is written "Bought at Teheran. H. C. Rawlinson. May 10th, 1837."

Or. 1575.

Foll. 146; $11\frac{1}{2}$ in. by 7; 23 lines, $4\frac{3}{4}$ in. long; written in fair Nestalik; dated Jumāda I., A.H. 1085 (A.D. 1674).

[Sir HENRY C. RAWLINSON.]

نگارستان

The Nigāristān, or historical picture gallery, by Aḥmad Ghaffārī. See p. 106 *a*.

This copy has the dedication noticed p. 106 *b*. The name of the reigning Shāh (Tahmāsp) is not explicitly stated, but only alluded to as being contained in these words from the Coran هذا سلطان مبین. Among the

authorities enumerated in the preface, two additional works are found included, viz. *Nafā'is ul-Funun* by Muḥammad B. Maḥmūd Amulī (see p. 435 *a*), and *Majālis ul-'Ushshāk* by Sulṭān Ḥusain Mirzā (see p. 351 *b*).

The MS. is stated at the end to have been written for Khwājah Yahyā of Rasht by Muḥammad Salim.

Or. 1576.

Foll. 244; 11½ in. by 7; 24 lines, 4½ in. long; written in Nestalik, apparently early in the 17th century.

[Sir HENRY C. RAWLINSON.]

عالم آرای عباسی

The first volume of the 'Ālam-Ārāi 'Abbāsī (see p. 185 *b*), viz. the introduction and *Ṣaḥīfah* I., containing the history of the predecessors of Shāh 'Abbās and of his own life from his birth to his accession.

This copy, which wants a page at the beginning, has the division of *Ṣaḥīfah* I. into twelve *Maḳālahs* as noticed in Add. 17,927 (see p. 187 *a*), but does not contain the eulogy on the Vazīr Abū Ṭalib Khān found in that MS. *Maḳālah* XII., foll. 239—241, is a brief summary of the victories of Shāh 'Abbās from his accession to the capture of Baghdād, concluding with the statement that a detailed account of them will be found in *Ṣaḥīfah* II. In a short epilogue, fol. 242, the author refers to the second *Maḳṣad* as being then so far advanced as to complete the first forty years of the reign.

At the end are two detached leaves from another copy of the same work.

Or. 1579.

Foll. 153; 12 in. by 8; 19 lines, 5¾ in. long; written in cursive Nestalik, in the 18th century.

[Sir HENRY C. RAWLINSON.]

تاریخ نادر

The history of Nādir Shāh by Muḥammad Mahdī. See p. 192 *a*.

It breaks off a few lines after the account of 'Alī Shāh's capture, and wants about three pages at the end.

Or. 1580.

Foll. 249; 11½ in. by 7¼; 19 lines, 5¼ in. long; written in cursive Nestalik, apparently in the 18th century, partly damaged by damp.

[Sir HENRY C. RAWLINSON.]

فرهنگ جهانگیری

The Persian Lexicon of Mir Jamāl ud-Dīn Injū (see p. 496 *b*); an imperfect copy, wanting at the beginning all that precedes the eighth preliminary chapter (*A'in*), and at the end all that follows the word مینا.

Or. 1581.

Foll. 471; 9 in. by 5½; 14 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century.

[Sir HENRY C. RAWLINSON.]

فرهنگ رشیدی

A portion of the Persian dictionary of 'Abd ur-Rashīd Tatavī (see p. 500 *b*), extending from the word آبادار to the word شکاونه, and corresponding to foll. 14 *b*—190 *a* of Add. 5555.

Or. 1583.

Foll. 35; 12 in. by 8; 18 lines, 5¼ in. long; written in Nestalik, A.D. 1839.

[Sir HENRY C. RAWLINSON.]

نظام التواریخ

An incomplete copy of the *Nizām ut-*

Tavārikh by Kāzī Nāṣir ud-Dīn Baizāvi. See p. 823 *b*. It wants the chapter on the Ismā'ilis, and all but a few lines of the account of the Moghuls. The subscription, evidently copied from an earlier MS., is dated A.H. 882.

At the end of a short notice of the work, on the fly-leaf, Sir H. Rawlinson writes: "Copied for me at Baghdad from a tract in Col. Taylor's library. Baghdad, Oct. 10th, 1839."

Or. 1588.

Foll. 196; 6 in. by 4; ten lines, $2\frac{1}{2}$ in. long; written in Nestalik, on European paper, early in the 19th century.

[Sir HENRY C. RAWLINSON.]

I. Foll. 2—80. Ashem Vohu and other prayers and liturgical texts of the Zoroastrians, written for the most part in the Arabic character, with Persian paraphrase. The headings are as follows:

Fol. 2 <i>b</i> .	زند و پازند اشم وهي
Fol. 10 <i>b</i> .	زند همخستر و تباعه
Fol. 12 <i>a</i> .	معنی اوستای نان
Fol. 13 <i>a</i> .	اوستای ناخن افسودن
Fol. 18 <i>a</i> .	زند و پازند دست روی
Fol. 23 <i>a</i> .	اوستای کشتی بستن
Fol. 26 <i>a</i> .	خورشید نیایش اوستا و زند
Fol. 37 <i>b</i> .	ماه نیایش اوستا و زند
Fol. 45 <i>a</i> .	آفرینکان دهقان اوستا و زند
Foll. 54 <i>a</i> —80.	اورمزدیشت اوستا و زند

In the sixth and the last three of the above sections the Zend texts are written in the original character.

II. Foll. 80 *b*—195. شایست و نامشایست, or religious ordinances of the Zoroastrians, in Persian.

Beg. این فریضه است از چند باب شایست و نا شایست که بر مردمان فریضه است که بر خوانند ان

The main portion, foll. 129—179, is in questions and answers. At the end are some detached sections relating to the months and their attributes, fol. 181 *a*, the creation of man and the component parts of his body, fol. 188 *a*, the measurement of the earth and of its regions, fol. 192 *b*, the utility of wine, fol. 194 *a*, the eating of flesh, fol. 195 *b*, and prayers to be recited by those who do not know the Avesta, fol. 196 *a*.

On the first page of the MS. is written: "Procured from a Gubur priest of Yezd, March 1835. H. Rawlinson."

Or. 1599.

Foll. 414; $6\frac{1}{4}$ in. by $3\frac{3}{4}$; 9 lines, $2\frac{1}{2}$ in. long; written in Shikastah-āmiz, early in the 12th century.

مجمع الانشا

A collection of elegant prose pieces, principally letters, by various writers.

Author: Muḥammad Amin Banī Isrā'īl, محمد امین بنی اسرائیل

Beg. منشاء نشو نمائی نهال انشاء ثنائی انشاطرار

The author had been some time, as he states in the preface, in the service of Rāi Dak'hni Rām, after whose death he was preparing to return to his native home, when marks of favour received from a new patron, Rāi Budhchand رای بدھچند, induced him to stay. It was by desire of the latter that the present work was compiled in A.H. 1146. The date is expressed by the chronogram سلك جيد از جواهر منثور. The author's own letters are written in the names of Rāi Dak'hni Rām, of Rāi Budhchand (who was, as appears from one of them, fol. 139, a vassal of the virtual sovereign of the Deccan, Nizām ul-Mulk Āṣaf Jāh), of Faḏl Ullah Khān, and, lastly, of Sa'adat Ullah Khān, who was governor of

the Carnatic and died A.H. 1145. See Ma'aşir ul-Umarā, fol. 319.

The pieces are classed according to subjects in a number of sections called Faşl, the headings of which are often wanting.

Contents:—1. Praise of God, fol. 3 *a*. — 2. Invocations مناجات, fol. 17 *a*. — 3. Praise of the Prophet and his successors, fol. 31 *b*. — Familiar letters by Abul-Faẓl and others, fol. 44 *b*. — 6. Royal letters, خطوط فرامین, including letters of Shāh 'Abbās I. to Akbar and Jahāngīr, of 'Abbās II. to the Šūbahdār of Kāndahār, of Muḥammad Shāh to 'Abd un-Nabī Khān, and of Akbar to the Khānkhānān, fol. 77 *b*. — Letters of congratulation, fol. 117 *b*. — 8. Letters of thanks for presents, fol. 156 *a*. — Letters to friends, fol. 189 *a*. — Requests and petitions, fol. 211 *b*. — 11. Acknowledgment of the receipt of letters, fol. 238 *b*.

In the first sections are found specimens of ornate prose by Jāmī, Mīr Ḥusainī Sādāt (see p. 608 *a*), Muḥammad Rafī Vā'iz, Mirzā Muḥsinā, Ṭughrāi Mashhadī, Mullā Munīr Lāhaurī, 'Abd ul-Qādir Jilānī, 'Abd Ullah Anṣārī, and others. But the greater part of the collection consists of letters written in India in the eleventh and twelfth centuries of the Hījrah, among which those of Abul-Faẓl, Shukr Ullah Khān, Mirzā Bidil, and the author, are of frequent occurrence.

There are also some letters written in the reign of Aurangzib by the author's grandfather, Shaikh Muḥammad Ashraf.

Or. 1611.

Foll. 440; 9½ in. by 6½; 21 lines, 4½ in. long; written in fair Naskhi, with gold-ruled margins, probably in the 15th century.

ظفر نامہ

The history of Timūr by Sharaf ud-Dīn Yazdī. See p. 173.

The last two leaves and a few in the body of the volume, foll. 108—112, have been supplied by later hands.

Or. 1612.

Foll. 349; 9½ in. by 5¾; 17 lines, 3¼ in. long; written in neat Nestalik in two gold-ruled columns, with gilt headings; dated A.H. 877 (A.D. 1472-3).

کلیات کاتبی

The collected poems of Kātibī. See p. 637 *a*.

Contents:—Kāṣidāhs in praise of God, Muḥammad, 'Alī, and the following contemporaries: Timūr, Shāhrukh, Bāisunghar, Khwājah Šā'in 'Alī (see p. 42 *a*), Shāhzādah Ibrāhīm (see p. 174 *a*), Amīr Khalīl, Shāh Minūchihr B. Sulṭān Shaikh Ibrāhīm Shāh, Shāh Saif ud-Dīn, Amīr Murtaẓā, Khwājah Amīn ud-Dīn Šadr, Mīr Muḥammad, the Vazīr Ziyā ud-Dīn Aḥmad, and other persons of less note, fol. 1. Ghazals in alphabetical order, with a lacuna extending from letter ص to letter ی, fol. 94 *b*. Muḳaṭṭa'at, fol. 169 *a*. Rubā'iyāt and Fardiyāt, fol. 178 *a*. Gulshan i Abrār, fol. 187 *b*. The poem breaks off, as in the copy described p. 638 *a*, with the line

لشکر سلطان وجود و عدم
هست ترا سایه نشین علم

Majma' ul-Bāḥrain with the prose preface (see *ib.*, art. iii.), fol. 214 *b*. Dah Bāb (see *ib.*, art. iv.), fol. 253 *b*. Sī Nāmāh, also called Muḥibb u Maḥbūb (see *ib.*, art. v.), fol. 292 *b*. Dilrubā, or Rukh i Dilrubā (see art. vi.), fol. 338 *b*. The author states in the prologue that the tale which forms the subject of the poem had been related to him by the king of Gīlān, Amīr Kiyā, by whose desire he put it into verse. The title is found in the last line but one:

بخط جان فنا باد چون جسم خویش
رخ دلریا باد چون اسم خویش

Or. 2157.

Foll. 920; 15 $\frac{3}{4}$ in. by 10; 15 lines, 5 $\frac{1}{2}$ in. long; written in large Nestalik, with two 'Unvāns, and gold-ruled margins, apparently in the 18th century. Bound in stamped and gilt leather.

عمل صالح

A history of Shāhjahān by Muḥammad Sālih. See p. 263 *a*.

This fine volume bears a great resemblance in size, writing, and ornamentation, to a copy already described (p. 264 *a*) of the latter half of the same work, viz. Add. 20,735. It contains sixteen whole-page and double-page miniatures, also very similar in style, but slightly inferior in execution.

The second part, the beginning of which is marked by an illuminated border, fol. 544, commences with the eleventh year of the reign.

It concludes with the tabulated lists of the office-holders of the empire, foll. 908—920.

Or. 2160.

Foll. 251; 9 in. by 6 $\frac{1}{4}$; 15 lines, 4 in. long; written in Shikastah-āmīz, about the beginning of the 19th century.

[GARCIN DE TASSY.]

گلزار ابراهیم

Notices of Rekhtah poets by 'Alī Ibrāhīm Khān. See p. 375 *b*.

On the first page is found the name of a former owner, T. Macan.

Or. 2164.

Foll. 210; 10 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$; 15 lines, 3 $\frac{3}{4}$ in. long; written in cursive Nestalik; dated Shavvāl, A.H. 1252 (A.D. 1837).

[GARCIN DE TASSY.]

گلشن بیخار

A Tazkirah containing notices of Rekhtah poets, with specimens of their compositions.

Author: Muḥammad called Muṣṭafā, poetically surnamed Sheftah in Rekhtah, and Ḥasratī in Persian, محمد مدعو به مصطفی المختص بشیفته در ریخته و به حسرتی در فارسی

Beg. کل سرسید سخن حمد چمن ترازوست

The author, who in the subscription is called Navvāb Muṣṭafā Khān Bahādur, entered upon the compilation of this work, as stated in the preface, A.H. 1248, a date fixed by the chronogram بسمه منتخب زیب, and finished it A.H. 1250, when he had completed his twenty-sixth year. The notices, which are in Persian and arranged in alphabetical order, are nearly six hundred in number. M. Garcin de Tassy states in his *Littérature Hindouie*, 2nd ed., vol. iii. p. 123, that the author was the son of a man of rank, 'Azīm ud-Daulah Sarfarāz ul-Mulk Murtaẓā Khān Muzaffar Jang, of Dehli, and that he was still alive in 1866. See also the same work, vol. i. p. 43, and Sprenger, *Oude Catalogue*, p. 189. The *Gulshan i Bikhār* has been printed in Dehli, 1845, and has passed through several editions.

The latter part of the MS., foll. 188—209, contains chronograms on the date of completion, and eulogies upon the work, by some friends of the author.

Or. 2166.

Foll. 181; 8 in. by 5 $\frac{1}{2}$; 14 lines, 3 $\frac{1}{2}$ in. long; written in Nestalik about A.H. 1248 (A.D. 1832).

میزان الحق

A controversial treatise addressed to Muhammadans, by the Rev. Carl Gottlieb Pfander.

Beg. شکر و سپاس و ستایش بقیاس مر خدای

Mr. Pfander, who had been attached for upwards of ten years to the German mission in Georgia, was expelled by the Russian government in 1836, and joined the Indian

missions in 1838. An account of his life and works will be found in the Calcutta Review, vol. iv. pp. 435—450.

The work is divided into three books (Bāb), treating of the following questions:—I. Has the text of the Holy Scriptures been corrupted? fol. 14 *b*. II. Do the doctrines of the Old and New Testaments prove their divine inspiration? fol. 38 *b*. III. Is the Coran the word of God, and is Muḥammad the prophet of God? fol. 133 *a*.

The date of composition, A.H. 1248, is given in the following line at the end:

هزار و دویست و چهل بود و هشت
که آغاز این نسخه انجام گشت

The work has been printed in Agra (for the first time apparently without date), and re-printed in 1849 and 1850. An English translation by the Rev. R. H. Weakley has been published in London, 1866. The author has written, besides the present work, three other controversial tracts, viz. Hall ul-Ishkāl, Tarīk ul-Hayāt, and Miftāḥ ul-Asrār (the last in Hindustani), which have been printed in Agra, 1847 and 1850. His "Remarks on the nature of Muhammadanism" have been published in Calcutta, 1840.

A refutation of the Mīzān ul-Ḥaḳḳ and Dīn i Ḥaḳḳ by Sayyid 'Alī Ḥasan, of Agra, has been printed in Lucknow, A.H. 1261, under the title of Kitāb Istifsār. See the Calcutta Review, vol. i. p. 449, vol. viii. p. 450, and vol. xvii. p. 411.

Or. 2169.

Foll. 391; 13½ in. by 8½; 21 lines, 5 in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently early in the 17th century. The latter part is much damaged by worms. [GEO. WM. HAMILTON.]

آیین اکبری

An account of the court and empire of

Akbar by Abul-Faẓl. See pp. 248 *a*, and 251 *b*.

A full table of contents, written by the same hand as the text, occupies the first twelve leaves. Foll. 57 and 351 have on both sides coloured drawings of weapons and personal ornaments. On the last page is an 'Arzdidah in part obliterated, in which the dates 16 and 31 are still faintly legible. The first is apparently meant for the sixteenth year of the reign of Jahāngīr, and the second for the corresponding year of the Hijrah, 1031.

This MS. is described by the learned editor, H. Blochmann, in his preface, as the best of the fifteen copies he had at his disposal, "although by no means an excellent MS." It is in fact far from correct, especially in the Indian words and proper names, which are often entirely disfigured.

Or. 2187.

Foll. 276; 8¼ in. by 5; 17 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century.

I. Foll. 2—161. چراغ هدایت, a poetical glossary by Sirāj ud-Dīn 'Alī Khān Ārzū. See p. 501 *b*.

II. Foll. 162—276. تحقیق الاصطلاحات, a glossary of rare words and idioms alphabetically arranged, and illustrated by poetical quotations.

Author: Amīr Ḥaidar, poetically styled Amīr, Ḥusainī Vasiṭī Balgrāmī, امیر حیدر متخلص بامیر حسینی واسطی بلگرامی

Beg. سپاس منعمی که مشیت خاک را دولت ناطقه

The author, who has been already noticed, pp. 857 *b* and 930 *a*, states in the preface that he drew the matter of this work from the oral teaching of his grandfather Mir Ghulām 'Alī Āzād (see p. 373 *a*), from his study of the great masters of poetry, and from his intercourse with elegant and

idiomatic speakers. It was completed A.H. 1189, a date expressed by the title.

The author's notice on his own life, which, as stated at the end, was to form an appendix to the work, is wanting.

Or. 2188.

Foll. 88; $9\frac{1}{2}$ in. by $7\frac{1}{2}$; 11 lines, 4 in. long; written in Nestalik in the 19th century.

تذکره علی حسینی گردیزی

Notices of Rekhtah poets by Faṭḥ 'Alī, commonly called 'Alī, ul-Ḥusaini ul-Gardezi,

فتح علی المدعو بعلى الحسيني الكردیزي

Beg. ابتدای سخن مجید سخن آفرینی سزاست

The author gives in the preface the partiality and inaccuracy of previous Tazkirahs as the reason which induced him to compile the present work. It appears to have been written A.H. 1165; the date is fixed by the statement, fol. 11 *b*, that the poet Anjām, whose death is known from other sources to have happened A.H. 1159 (see the Oude Catalogue, p. 203), had died six years before the time of composition.

The notices, ninety in number, which are in Persian and arranged in alphabetical order, include copious poetical extracts in Hindustani.

See Dr. Sprenger, Oude Catalogue, p. 178, Garcin de Tassy, *Littérature Hindouie*, 2nd ed., vol. i. p. 523, and *Journal Asiatique*, 5^e Série, vol. ii. p. 369.

An alphabetical list of the subjects of the notices occupies the last two pages.

Or. 2194.

Foll. 340; $7\frac{3}{4}$ in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{8}$ in. long, with 28 lines in the margin; written in small and neat Nestalik; dated from Muḥarram to Jumāda II., A.H. 1217 (A.D. 1802).

[Cl. J. Rich.]

The Kulliyāt of Sa'di. See p. 595 *a*.

Contents:—Preface of Bisutūn, and the five prose tracts, fol. 1 *b*. Gulistan, fol. 24 *b*. Būstān, fol. 66 *b*. Kaṣā'id i Fārsī, fol. 131 *b*. Kaṣā'id i 'Arabī, fol. 156 *b*. Marāṣī, fol. 163 *b*. Mulamma'āt, fol. 167 *b*. Lughziyyāt u Mu'ammayāt, or riddles in verse, alphabetically arranged, fol. 171 *b*, beginning:

دیدم دو جوان را که همی عریده کردند
هر دو ز یکی اصل نه همشکل و ته همتا

Tarjī'āt, fol. 174 *b*. Ṭayyibāt, fol. 182 *b*. Badā'i', fol. 252 *b*. Khavātim, fol. 284 *a*. Ghazaliyyāt i Qadīm, fol. 294 *a*. Ṣāhibiyyah u Muḥaṭṭa'āt, not alphabetically arranged, fol. 300 *b*. Rubā'iyyāt, fol. 318 *b*. Mufradāt, fol. 325 *b*. Muṭāyabāt, or facetiæ in verse, fol. 329 *a*. Hazliyyāt, or comic pieces in prose, fol. 335 *a*.

Copyist: محمد رفیع خلف عالیجاه محمد صادق خان شیرازی

On the first page is written: "This copy of Sadi was placed by me on his tomb this morning, and the flowers preserved between the leaves were gathered there. Claudius James Rich. Shirauz, Sept. 17, 1821."

Or. 2195.

Foll. 188; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, with two 'Unvāns and gilt margins; dated Rajab A.H. 1236 (A.D. 1821). Bound in painted covers.

[Cl. J. Rich.]

The Divān of Ḥāfiẓ. See p. 627 *b*.

Contents:—Preface of Gul-andām, fol. 1 *b*. Kaṣīdahs, fol. 6 *a*, beg. جوزا سحر نهاد حمایل براریم. Ghazals in alphabetical order, fol. 11 *b*. Muḥaṭṭa'āt, fol. 161 *b*. Tarkibs, fol. 167 *b*. Maṣnavīs, fol. 173 *a*. Rubā'is, fol. 182 *a*.

On the first page is written: "This copy of Ḥafiz was placed on his tomb this 3d September, 1821, by me, and is undergoing a careful collation with the copy deposited

at the Hafizia by my Persian Secretary, Seid Mehammed Ali. Shirauz, the 3 Sept. 1821. Claudius James Rich."

"The collating this book finished Sep. 14. The additional odes from the Hafizia copy are written in the margin; but this vol. also contains some odes and pieces not to be found in that of the Hafizia, but which are deemed authentic by the best judges, so that it is now a very valuable copy."

Or. 2196.

Foll. 49; 9 in. by $5\frac{1}{2}$; 10 lines, $3\frac{1}{4}$ in. long; written on glazed paper in elegant Nestalik and Tarassul, with a rich 'Unvān, gold-ruled round the margins and between the lines; dated Rabi' I., A.H. 1122 (A.D. 1710). Bound in ornamental covers with gold designs. [Cl. J. Rich.]

Inshā, or the Letter-writer.

Author: Muḥammad Nabī, known as Najm i Sānī, محمد نبی الشهير بنجم ثانی

Beg. ای کرده بکلیک صنع ترکیب بشر
زانشای تو نقش بسته اجسام صور

The work was written for Akā Muḥammad Ma'sūm, son of the noble Hāji Muḥammad Ibrāhīm, and apparently a pupil of the author, who praises him for his eager pursuit of the elegancies of style. It begins with a few preliminary chapters relating to the concordance of honorific surnames with proper names, to rules to be observed in writing letters, to the epithets usually applied to the months, and to titlature. After which come models of letters to be addressed by Amirs to men of their own rank, to the Ḥakīm Bāshī, Mustaufi, Munajjim Bāshī, Mir Akhur Bāshī, Mir Shikār Bāshī, to men of letters, doctors of the law, poets, etc., lastly examples of familiar notes to be written on various occasions.

This is the author's autograph, bearing his signature كتبه الفقير الحقير محمد نبی خراسانی and probably the presentation copy.

Or. 2197.

Foll. 127; 5 in. by $2\frac{3}{4}$; 11 lines, $1\frac{3}{8}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shīrāz, Zulḡa'dah, A.H. 1225 (A.D. 1810). [Cl. J. Rich.]

تاریخ زندیه

History of the Zand dynasty by 'Alī Rīzā Shīrāzī. See p. 198 a.

Or. 2265.

Foll. 396; $14\frac{1}{2}$ in. by 10; 21 lines, $5\frac{1}{8}$ in. long; written in elegant Nestalik, in four gold-ruled columns, and richly ornamented with six highly finished 'Unvāns, illuminated headings and borders on every page, and fourteen miniatures in the best Persian style; dated Tabriz, from Jumāda II., A.H. 946, to Zulḥijjah, A.H. 949 (A.D. 1539—1543). The broad margins are covered throughout the volume with spirited drawings of wild animals and flowers in gold. Bound in painted covers, the outsides of which represent Faṭḥ 'Alī Shāh hunting with attendants.

خمسه نظامی

The Khamsah, or five poems, of Nīzāmī. See p. 564 a.

This fine copy is due to the pen of the celebrated calligrapher Shāh Maḥmūd Ni-shāpūrī (see p. 574 a), who signs شاه محمود نیشابوری. He wrote it for Shāh Tah-māsp, whose name is introduced as an inscription on a palace wall in one of the miniatures, fol. 60.

Of the fourteen miniatures eleven are of the same age as the text, and are signed by the following artists: Mirzā 'Alī, foll. 48, 77, Sultān Muḥammad, foll. 53, 202, Mir Sayyid 'Alī, fol. 77, Akā Mirak, fol. 166, and Muzaḥḥar 'Alī, fol. 211. Three, foll. 203, 213, 221, belong to a later period and show signs of European influence. Of these the last two are signed Muḥammad Zamān and dated A.H. 1086.

The rich 'Unvān, which covers two opposite pages at the beginning, encloses the following lines in praise of the calligraphy and ornamentation of the MS., "the like of which the eye of time never beheld."

بدین گونه مشکین رقم خسته
که در جست زینت درو بیشمار
ندادست انجام ان چار طبع
ندیدست بینشگر روزگار

The contents are as follows:—

I. Makhzan ul-Asrār, fol. 2.

II. Khusrau u Shirīn, fol. 36. The date of composition, fol. 124 a, is not A.H. 576 as in the copies above mentioned (p. 566 a), but A.H. 571:

گذشت از پانصد و هفتاد یکسال
نزد بر خط خوبان کس چنین خال

III. Lailā u Majnūn fol. 129. The name of the king of Shirvān, to whom the poem is dedicated, is written correctly Akhsatān, fol. 134 b:

شاه سخن اخستان که نامش
مهریست که مهر شد غلامش

IV. Haft Paikar, fol. 193. The poem is dedicated, as noticed above, p. 567 a, to a king called 'Alā ud-Dīn Karb (Gurb?) Arslān, fol. 197:

عمده مملکت علام الدین
حافظ و ناصر زمان و زمین

شاه کرب ارسلان کشور کیر
به ازارب [الب] ارسلان بتاج و سریر

The date of composition, A.H. 593, is found in the following line, fol. 259 b:

ز پس پانصد و نود سه بران

V. Iskandar Nāmah. The first part with the heading شرف نامه اسکندری, fol. 260. It concludes with the "advice to Nizāmi's son," which is found in other copies at the end of the second part. See the Calcutta edition, p. 185.

The second part with the heading خرد نامه, fol. 349. The prologue is addressed to Nuṣrat ul-Dīn, and the epilogue, as in the copy described p. 569 b, to 'Izz ud-Dīn Mas'ūd.

In a note written on fol. 348, and dated A.H. 1243, Maḥmūd Kāchār states that he had, by order of His Majesty (Fath 'Alī Shāh), placed this volume in the palace of the princess Taj ud-Daulah.

Round the borders of the painted covers is a Qasidah in praise of Fath 'Alī Shāh, written in gold letters, and signed "the humble servant Muḥammad Bakir محمد بنده ضعیف." The first hemistich is lost; the second is as follows:

در تو رخشا کوهر و تابنده لولو مضمراست

Or. 2285.

A. A roll, 2 feet 10 in. by 17½ in., written in Nestalik on gilt paper.

A farmān of Shāh 'Alam Bahādur Shāh, granting the Altamghā, or rent-free land, of Mu'izz-ābād, Parganah of Pātandhi, Sarkār of Revārī, Province of Dehli, to Shāh Khānum, widow of Muḥammad Naṣir, and to the children of the latter; dated 4 Sha'bān, the fourth year of the reign (A.H. 1122, A.D. 1710), and countersigned at the back by the Vazīr Nizām ul-Mulk Aṣaf ud-Daulah, and other office-holders.

B. A roll 3 feet 6 in. long by 18½ in.; written in Nestalik.

A farmān of Muḥammad Shāh, granting a revenue of 1500 rupees on Baṣarpūr, Parganah of Dādri, Sarkār of Dehli, to Faujdār Khān and his heirs after him; dated Rabī' I., in the 21st year of the reign (A.H. 1151, A.D. 1738), and countersigned by the Vazīr Itimād ud-Daulah Ḳamar ud-Dīn Khān and other officials.

Or. 2347.

Foll. 23; 8½ in. by 5¼; 12 lines, 1¼ in. long, nine of which are diagonal; written by a calligrapher, who signs Maḥmūd B. Sulṭān 'Alī, A.H. 957 (A.D. 1550), with an 'Unvān and ornamental borders.

[EUAN SMITH, C.S.I.]

دیوان ریاضی

The Divān of Riyāzī, consisting of Ghazals alphabetically arranged with a few Rubā'is.

Beg. ای پری از رخ بر افکن طره طرار را
تا بکی بر روی مصحف می نهی زرار را

Mir 'Alī Shīr, who mentions Riyāzī Samarḳandī among the poets who died before A.H. 896 (Laṭā'if, fol. 27), describes him as proud, conceited, and ill-tempered, but felicitous in some of his Ghazals, and, quoting the opening line of one of these (which occurs on fol. 19 of this copy), states that he was so unreasonable as to argue against an obvious improvement suggested by 'Alī Shīr. The same in Haft Iklim, fol. 570.

Riyāzī died, according to Taḳī Kāshī, A.H. 884. See the Oude Catalogue, p. 20, and the St. Petersburg Catalogue, p. 311.

In the Riyāz ush-Shu'arā, fol. 184, he is confounded with a later poet of that name, Maulanā Riyāzī, of Zavāh, who composed a poetical history of Sulṭān Ḥusain, and died under Shāh Ismā'īl, A.H. 921, upwards of

eighty years old. See Sām Mirzā, fol. 103, Hammer, Redekünste, p. 363, and Ḥabīb us-Siyar, vol. iii., Juz 3, p. 342.

The MS., which has lost one or more leaves after each of the following folios, 2, 8, 10, 18, and 21, contains only 248 distichs. It bears at the end some 'Arz-didāhs of the reigns of Shahjahan and Aurangzib.

Or. 2439.

Foll. 167; 9 in. by 6½; 7 lines, about 5 in. long; written in cursive and ill-shaped Nestalik by the author, and dated Rajab, A.H. 1290 (A.D. 1873). [S. B. MILES.]

لفظ بلوچستان

Balūchī vocabulary explained in Persian, by Kamālān Gichkī, کمالان گچکی

Beg. خدائیکه از خون مرجان کند
تواند که مرجان بی جان کند

(In an interlinear gloss which accompanies the first lines of the metrical prologue the word مرجان is rendered by مردم.)

From a long introduction written in a barbarous and ill-spelt Persian the following facts may be gathered. The author belongs to the Gichki tribe,* the chief of which, Phanū Sing فنو سنک, came originally from Lahore to Balūchistān. The Gichkis settled in a locality called Kūchah Gichak, whence their name, and subsequently in Phajgūr فچگور (Panjgūr). Kamālān, so called after his grandfather Kamāl Khān, is the son of Amīr Hāshim, and fourth in descent from Malik Dīnār Gichkī, who held sway in Kech کچ (Kej), Tumph تنف (Tump), and the whole of Makrān, until he was vanquished and put to death

* See A. W. Hughes, Country of Balochistan, London, 1877, pp. 163, 174; and Lieut. E. C. Ross, Notes on Mekran, in the Transactions of the Bombay Geographical Society, vol. 18, p. 41.

by Naṣīr Khān, ruler of Balūchistān, and feudatory of Nādir Shāh and of Aḥmad Shāh Durrānī.

With regard to his own career, the author tells us that, when Colonel Ross came to Kech with a military escort, he was able to impart to that officer much useful information about the country and its history, and wrote at his request an account of it entitled Kech Nāmāh. He subsequently attached himself to Captain (now Lieut. Colonel) S. Miles, whom he met in the town of Sāmī and accompanied on a tour of inspection through Balūchistān. It was in compliance with the parting wish of Captain Miles, from whom he took leave in the port of 'Urmārah عورماره, that he compiled the present vocabulary, which was completed on the eighth of Rajab, A.H. 1290.

In his conclusion Kamālān offers his services to future travellers, with the proviso that due consideration shall be paid to his rank and birth, and he dwells upon his claims to the liberal patronage of the Company and of the Queen.

Lieut. Ross, who met the author in Sāmī, September, 1865, calls him Mir Kumalan, nephew of the Gichkī Sardār of Panjgūr, and describes him as "somewhat of a Persian scholar," and the author of a history of Makrān in Persian verse. See Notes on Mekran, Transactions of the Bombay Geographical Society, vol. 18, p. 61.

Contents:—Account of the Gichkī tribe,

of Malik Dinār, and of his descendants, fol. 3 *a*. Legendary history of Kech under the early rulers of Persia and king Salomon, fol. 13 *a*. Arrival of Colonel Ross in Balūchistān and the author's dealings with him and other English officers, fol. 18 *b*. Classed vocabulary of nouns and adjectives in the language of Kech, which is, according to the author, the standard Balūchī, fol. 32 *a*. Verbs and short sentences in the same dialect, fol. 64 *a*. Verbs and short sentences in the dialect of Phajgūr, fol. 134 *a*. Some rude pen and ink drawings purporting to represent towns and roads in Balūchistān, fol. 141 *a*. Stages and distances, fol. 144 *b*. Some more sentences in the dialect of Phajgūr, fol. 147 *b*. The author's conclusion, fol. 157 *b*.

In the following specimen, taken from the beginning of the chapter on verbs, the Persian renderings are placed, as in the original, above the Balūchī:—

کرده نکرده نکنی کند میکند ممکن بکن خوب است
کتک نکتک نکنتی کنتی ممکنی مکن بکن شرنفت

خوت نیست خوب کرده خوب نکرده خوب کن
شرنفت شرکنک شر نکنک شر بکن

The Balūchī, or rather Makrānī, dialect presented in the above work differs in several important points from the forms set forth by Major E. Mockler in his "Grammar of the Baloochee language as it is spoken in Makran," London, 1877.

ADDITIONS AND CORRECTIONS.

P. 1 *b*. Ibrāhīm Khān, son of 'Alī Mardān Khān, held the Government of Bengal from the 31st to the 41st year of the reign of Aurangzib, *i. e.* A.H. 1098—1108. He died as Šubahdār of Kashmīr A.H. 1122. See Tazkirat ul-Umarā, fol. 3, Ma'āšir ul-Umarā, fol. 72, and Tārīkh i Muḥammadi, fol. 244.

P. 2 *b*. Mirzā Sayyid 'Alī, poetically surnamed Niyāz, was called in 1818 from Shirāz to India to work at the Persian version of the New Testament. In 1837 he received from the Bible Society a sum of two hundred tomans as a reward for the assistance he had given to the Rev. H. Martyn. See the Persian preface to the Burhān i Kāfi', p. 12, and the Journal of the Royal Asiatic Society, vol. v. p. 369.

P. 3 *b*. 'Abd us-Sattār B. Kāsim had been ordered by Akbar to learn the language of the Franks (Latin). He studied under the Jesuit missionary Geronimo Xavier, and wrote under the title of Ahvāl i Farangistān an outline of Greek and Roman history, a copy of which, although mentioned by Dr. Sprenger among the Elliot MSS., Journal of the Royal Asiatic Society, vol. xxiii. p. 259, has not been found in that collection.

P. 5 *a*. Avanus is mentioned by Shaikh Ḥazīn in his memoirs as the chief of the Christian priests whom he met in Isfahan in his youth. See Balfour's translation, p. 42.

P. 8 *b*. A full account of Ṭabari's commentary by Dr. Otto Loth, with extracts from the Cairo copy of the Arabic original,

will be found in the Zeitschrift der Deutschen Morg. Gesellschaft, vol. 35, Heft 4.

P. 12 *a*. Maulānā Faṭḥ Ullah B. Maulānā Shukr Ullah, of Kāshān, a famous philosopher, physician, and divine, wrote the Manhaj uṣ-Šādiqin, a commentary on the Coran in seven volumes, the Khulāṣat ul-Manhaj in two, a Persian commentary on Nahj ul-Balāghat (p. 18 *b*), and a translation of Kavā'id ul-Aḥkām (by Jamāl ud-Dīn Ḥasan ul-Hillī, died 726). He died A.H. 978. See Mir'at uṣ-Ṣafā, fol. 211 *b*.

P. 15 *a*. Shaikh 'Abd ul-Ḥaqq, who mentions the above commentary in the sketch of his life and works, Or. 1696, fol. 103, designates it by the following title :

الطريق القويم في شرح الصراط المستقيم.

P. 19 *a*. "Commentary upon the Divān of 'Alī." The author, Mir Ḥusain Maibudī, was put to death, according to Lubb ut-Tavārikh, fol. 172, by order of Shāh Ismā'il, in Yazd, A.H. 910. A similar statement is found, but without precise date, in the Ḥabīb us-Siyar, vol. iii., Juz 4, p. 112, and in Mir'at ul-Advār, fol. 229.

Another Divān of 'Alī, of smaller extent, also with a versified Persian paraphrase, Add. 7535, is described in the Arabic Catalogue, p. 276 *a*, and noticed by Ewald in the Zeitschrift für die Kunde des Morgenlandes, vol. ii. pp. 192—200. It is due, as stated in a Persian note at the beginning, to the pen of Mir 'Alī or of Sulṭān 'Alī Mashhadī. The following is the Persian version of the first two lines of the Divān :

آدمی از ره تمثال بهم می ماند
که پدر آدم و حوا همه را شد مادر
دگر ایشانرا در اصل نباشد شرفی
که بدان فخر کنند آب و گلست آن یکسر

P. 23 *a*. Maulānā Ya'qūb Charkhī, a disciple of Bahā ud-Dīn Naqshaband, died A.H. 838. See *Ṭabaḳāt i Shāhjahānī*, fol. 47.

P. 28 *a*. "Shaikh Darvīzah Nankarhārī." Read Ningarhārī, from Ningarhār, the name of a tract near Jalalābād in Afghanistan. See *Asiatic Researches*, vol. xi. pp. 363—428.

P. 30 *a*. "Risālah i Ḥasaniyyah." An extract translated by Sir John Malcolm will be found in the *Bombay Transactions*, vol. i. pp. 82—88, where it is stated that the anonymous Persian translator ascribes the Arabic original to Shaikh Abul-Futūḥ Rāzī. The Persian version has been twice printed in Persia, viz. in Isfahan, A.H. 1244, and in Teheran, A.H. 1248. See *Journal Asiatique*, 1843, p. 173.

P. 38 *b*. The contents of the *Mirṣād ul-Ṭbād* have been stated by Hammer in the *Jahrbücher*, vol. 84, *Anzeigebblatt*, p. 34.

P. 42 *a*. Khwājah Ṣā'in ud-Dīn 'Alī Isfahānī died in Herat on the 14th of Zulhijjah, A.H. 835. See *Maṭla'us-Sa'dain*, fol. 169.

P. 43 *a*. "Dated Zulhijjah, A.H. 1034." Read A.H. 1023.

Shaikh Muḥyī ud-Dīn Ghazālī Tūsī, a man of learning and holy life, died on his way to Mecca, in Ḥalab, A.H. 830. See *Ḥabīb us-Siyar*, vol. iii. Juz 3, p. 143.

P. 44 *b*. For the contents of *Durr i Majālis*, see *Jahrbücher*, vol. 84, *Anzeigebblatt*, p. 37.

P. 45 *b*. "Yazdān Shinākht." A similarly entitled Sufi tract, *Risālah i İzadshinākht*, is ascribed to 'Ain ul-Ḳuṣāt Hamadānī. See *Mélanges Asiatiques*, vol. v. p. 232.

Hidayat Ullah Zarrīn Raḳam, a celebrated calligrapher of the reign of Aurangzib, died in Aḥmadnagar A.H. 1118. *Tārīkh i Muḥammadi*, fol. 240.

P. 47 *b*. See also Professor Haug, "über das Ardai Viraf Nameh," *Sitzungsberichte der Akademie zu München*, 1870, Band I., pp. 327—364.

P. 56 *b*. "Rāmāyana." Another poetical version of the history of Rāma and Sitā, translated from the Indian tongue, is mentioned as the work of Shaikh Sa'd Ullah, takh. Masīḥ or Masīḥā, Kairānavī Pānīpatī, who lived under Shāhjahān. He was an adopted son of Muḳarrab Khān (d. 1056; v.p. 358 *b*), and an intimate friend of the poet Shaidā. See *Sarkhwush*, fol. 121, and *Ma'aṣir ul-Umarā*, fol. 477.

P. 57 *b*, l. 8. "Mullā Shāh." Read Mullā Shīrī. See *Badā'unī*, vol. ii. p. 320. Mullā Shīrī, a native of Gokūwāl, near Lahore, and one of the most skilled poets of Akbar's court, discharged the office of Ṣadr in the Panjāb and the Duāb. He fell in a campaign against the Yūsufzai Afghans, A.H. 994. See *Mir'āt i Jahānnumā*, fol. 365, *Badā'unī*, vol. iii. p. 248.

Hājī Muḥammad Sulṭān Thānesarī spent four years in completing the translation of the *Mahābhārat* commenced by Naḳīb Khān. See *Badā'unī*, vol. iii. p. 118. He died A.H. 1008, as stated in *Ṭabaḳāt i Shāhjahānī*, fol. 225.

The father of Naḳīb Khān, Mir 'Abd ul-Laṭīf Ḳazvīnī, died in Faṭhpūr, on the fifth of Rajab A.H. 981. See *Badā'unī*, vol. iii. p. 97, and *Ṭabaḳāt i Shāhjahānī*, fol. 218.

P. 58 *a*. Add. 5641 and 5642, dated A.H. 1007. Read A.H. 1107 (A.D. 1696).

P. 60 *a*. It is stated in the *Khulāṣat ut-Tavārikh*, Add. 5654, fol. 13, that the *Bhāgavat Purān* and *Jog Bāshisht* had been translated for Dārā Shikūh by Shaikh Aḥmad and other scholars. A translation of the *Srī Bhāgavat* in twelve Skandhas by Bhant Lāl Amānat Rāi has been printed in Cawnpore, 1870.

P. 62 *a*. The author of *Tuḥfat ul-Hind*

is mentioned in *Gul i Ra'nā* (Or. 2044) under the name of Mirzā Khān B. Fakhr ud-Dīn Muḥ. In the extracts contained in Or. 2014 (see p. 1043 *a*, XIII.) he is called Muḥ. Mirzā Khān.

P. 64 *b*. The *Haft Tamāshā* has been printed in Lucknow, 1875.

P. 74 *a*, ll. 7—13. Read as follows: Sul-tan Muḥammad B. Tughluḳ is described by a contemporary writer, Ziyāi Baranī, as distinguished for literary taste and great elegance of style. See *Tārīkh i Firūz-shāhī*, p. 463, and Elliot's *History*, vol. iii. p. 235. His cousin and successor, Firūz Shāh, was also an accomplished writer, and left in his *Futūḥāt i Firūz-shāhī* (see p. 620 *b*.) a valuable record of the reforms and institutions of his reign.

P. 84 *b*. Shaikh Yūsuf Budh, of Irīch, a disciple of Khwājah Ikhtiyār ud-Dīn (d. 809), of Sayyid Jalāl Bukhārī, and of Shaikh Rājū Kattāl (d. 827, v. *Riyāz ul-Auliya*, f. 136.), is known as the translator of the *Minhāj ul-'Abidin* of Imām Ghazālī. He died A.H. 834. See *Akhbār ul-Akhyār*, fol. 128, where the author of *Tārīkh i Muḥammadi* is noticed as one of his Murīds.

P. 86 *b*. "A general history, etc." The Paris Library possesses a copy of the same work, extracts from which, transcribed for Sir H. Elliot, are preserved in Or. 1908, foll. 58—61, 110—116. In these the work is designated as *Tārīkh i Ṣadr i Jahān*, evidently from the author's name, who is there called Malik ul-Kuzāt Ṣadr i Jahān Faiz Ullah B. Zain ul-'Abidin B. Ḥusain Banbānī. Speaking of the events of A.H. 907, the author says that he was at that time engaged upon this history, in Muḥammadābād Bedar, whither he had been sent as ambassador by his sovereign Maḥmūd Shāh.

Another copy of the same work, Or. 1885, wrongly inscribed *Ṭabaqāt i Nāṣirī*, is described further on, p. 885 *a*. See also Sprenger, *Journal of the As. Soc. of Bengal*,

vol. xxiii. p. 236. The *Tārīkh i Ṣadr i Jahān Gujrātī* is one of the authorities quoted by Sarūp Chand in his *Ṣaḥīḥ ul-Akhbār*. See Elliot's *History of India*, vol. viii. p. 314.

P. 93 *b*. "The geographical appendix to *Rauzat uṣ-Ṣafā*." It was written A.H. 900. The date of composition occurs in most copies at the end of the article on Khwārazm.

P. 96 *b*. Khwānd Amīr mentions the author of *Rauzat uṣ-Ṣafā* as his maternal grandfather in his notice of Mir Khwānd's father, Burhān ud-Dīn Khāvand Shāh, a holy Sayyid of Māvarā-nnahr, who settled in Balkh, and survived by some years his friend Shaikh Bahā ud-Dīn 'Umar, deceased in Herat, A.H. 857. See *Ḥabīb us-Siyar*, vol. iii., Juz 3, pp. 198, 171, 179.

In another passage, *ib.*, p. 194, Khwānd Amīr speaks of his own father, Khwājah Humām ud-Dīn Muḥ. B. Khwājah Jalāl ud-Dīn Muḥ. Shīrāzī, and states that he acted as vazir to Sulṭān Maḥmūd Mirzā during the greater part of his reign. That prince, the third son of Sulṭān Abu Sa'īd, driven from Herat by Sulṭān Ḥusain after his father's death, A.H. 873, made himself master of Ḥiṣār, Tirmiz, and Badakhshān, succeeded his brother Sulṭān Aḥmad in Samarkand, A.H. 899, and died in the ensuing year. See *Ḥabīb us-Siyar*, *ib.*, and *Bābar's Memoirs*, pp. 26—35.

Khwānd Amīr's son, Sayyid 'Abd Ullah Khān, died in Kashmīr, A.H. 997. *Ma'aṣir ul-Umarā*, f. 394.

P. 98 *a*. "Ḥabīb us-Siyar." In an appendix found in some copies only, and quoted at length in *Mir'āt i Jahān-numā*, fol. 345, Khwānd Amīr records his journey to India, A.H. 934, and his introduction to Bābar, A.H. 935. He adds that he accompanied the emperor on his expedition to Bengal, working on the road, as circumstances and his enfeebled health would allow, at his great history, and that he completed the

work (or its final revision) at a place near the confluence of the Siru with Ganges (in the month of Sha'bān, A.H. 935; see Bābar's Memoirs, p. 411). A translation of the main part of that appendix is to be found in Elliot's History of India, vol. iv. pp. 143, 155.

P. 104 *a*. "Lubb ut-Tavārikh." The author's name, which is not found in the preface, occurs in his account of the reign of Ya'qūb Beg, Add. 23,512, fol. 159. He calls himself Yahyā B. 'Abd ul-Latīf ul-Ḥusaini, and states that he was born on the 19th of Zulka'dah, A.H. 885.

P. 119 *b*. "Rauzat ut-Tāhirin." In his chapter on the Portuguese, Or. 1762, fol. 188 *b*, the author, Tāhir Muḥammad, records an incident of his life. In A.H. 987 he was sent by Akbar to the garrison of Goa, and proceeded thence, after a year's stay, to Kambāyit, then governed by his father Khwājah 'Imād ud-Dīn Ḥasan, with whom he was admitted to the royal presence.

An inscription noticed p. 788 *b* shows that he went, A.H. 1015, in attendance upon Sulṭān Khūram (Shāhjahān) to meet Jahāngīr in Lahore.

P. 121 *b*. "Afṣaḥ ul-Akḥbār." Prince Murādbakhsh, to whose service the author was attached, was appointed Šubahdār of Gujrat in Rabi' II., A.H. 1064, and held that office till A.H. 1067, when he proclaimed himself sovereign. See Mir'āt i Aḥmadī, fol. 92. Although brought no further down than the accession of Shāhjahān, the Afṣaḥ ul-Akḥbār must have been compiled towards the close of his reign.

P. 125 *a*. "Tuḥfat ul-Akhyār." The author's name has been accidentally left out. It is Muḥammad Ṣafī B. Valī, of Qazvin,

محمد صفي بن ولي ساکن قزوین

P. 125 *b*. "Mir'āt ul-'Ālam." The authorship of Bakhtāvar Khān was a mere courteous fiction. The work had been compiled by Muḥammad Bakā of Sahāranpūr, after whose death two new editions were pub-

lished, with the real author's name, under the title of Mir'āt i Jahān-numā. See p. 890 *a*.

P. 128 *a*. "Tārīkh i Muḥammadshāhi." It is stated in the Tārīkh i Muḥammadī, fol. 296, that Rāi Khwushḥāl Chand, Kāyath, of Mathurā (evidently the author of the above work), died in Dehli, A.H. 1155, at the age of upwards of seventy.

Another portion of the same work is described p. 894. See also Elliot's History, vol. viii. p. 70.

P. 129 *a*. "Mir'āt us-Ṣafā." An earlier recension of the same work, entitled Burhān ul-Futūḥ, and dedicated, A.H. 1148, to Burhān ul-Mulk, is noticed p. 893 *a*.

P. 131 *a*. "Farḥat un-Nāzirin." Other copies give the name of the personage for whom the work was compiled. It was Colonel J. B. Gentil. See p. 823 *a*, and Elliot's History, vol. iii. pp. 163—174.

P. 131 *b*. Akā 'Abd ul-Bakī B. Khwājah Akā Babāi Kurd Nahāvandī, author of Ma'āṣir i Raḥīmī, died A.H. 1042. See Tārīkh i Muḥammadī, fol. 170 *b*.

P. 132 *a*. The career of Shāhnavāz Khān has been sketched by Sayyid Muḥammad Riḏā in a separate notice, Or. 1752, foll. 307—309, and in Akḥbārāt i Hind, fol. 178. He was a descendant of Sa'd Ullah Khān, the vazīr of Shāhjahān. Having been appointed preceptor to Shāh 'Ālam's favourite daughter, he so completely won the favour and confidence of the blind emperor, as to become the sole manager of the imperial household, and retained that post until his death, which took place six months after Akbar Shāh II.'s accession, *i.e.* A.H. 1222. He was succeeded in his office by Najm ud-Daulah Iftikhār ul-Mulk, father of Sayyid Muḥammad Riḏā. Mir'āt Aftābnumā is described in Elliot's History, vol. viii. p. 332.

P. 135 *a*. "Zinat ut-Tavārikh, a general history, etc., to A.H. 1226." Read to A.H. 1221.

P. 138 *a*. *Jannāt ul-Firdaus*. In a copy described in Elliot's History, vol. viii. p. 413, under the title of *Jinān ul-Firdaus*, there is a continuation written by Tajammul Husain, A.H. 1244. It consists of two chapters, treating (1) of the Timurides of India, (2) of the vazirs of Oude and the Nāzims of Bengal. The author of the original work is there called Mirzā Muhammad Yūsufi. The Nisbah Yūsufi is probably due to a misreading of the word بوضعی "in such a manner," which in the preface immediately follows the author's name.

P. 140 *a*. *Tabṣirat ul-'Avām*. The presumption that the author lived in the seventh century of the Hijrah is corroborated by the following fact. Sayyid Murtaẓā 'Alam ul-Hudā is mentioned in Or. 2073 (see p. 1061 *b*) as the translator of an Arabic genealogy of the Imāms, *Ansāb Nāmah*, brought to Persia A.H. 653 by a Sayyid Abu Ṭālib, who died a few years later in Sabzavār.

P. 141 *a*. "Dabistān." Muḥsin Fanī was born in Kashmīr, while the author of the *Dabistān* was a native of Patna. In a full notice of the former's life, an abstract of which is given in the Oude Catalogue, p. 393, his contemporary, Shīr Khān, states (Or. 231, fol. 104) that he died in Kashmīr, A.H. 1081. In the *Vakī'at i Kashmīr*, fol. 133, the date is A.H. 1082.

In confirmation of what has been stated as to the probable author of the *Dabistān* may be added the testimony of Ārzū, who in his preface to *Majma' un-Nafā'is* ascribes the work to Mullā Mubād. See Ouseley's Notices, p. 182.

P. 144 *b*. Kamāl ud-Dīn Husain Khwārazmī died, according to *Majālis us-'Ushshāk*, fol. 125, A.H. 839. The composition of the *Maḳṣad ul-Aḳṣā* must be placed between A.H. 829, the date of Amīr Shāhmalik's death, and A.H. 834, when his son Amīr Ibrāhīm was driven from Khwārazm by the invasion of Uzbek Khān. See *Maṭla' us-*

Sa'dain, foll. 152 *b*, 167 *b*. A copy of the *Maḳṣad* is noticed in the *Mélanges Asiatiques*, vol. v. p. 232.

P. 147 *a*. Jamāl ud-Dīn 'Aṭā Ullah died A.H. 926. *Ṭabaḳāt i Shāhjahānī*, fol. 160, *Yādgār i Bahadurī*, fol. 263.

P. 149 *a*. The *Ma'arīj un-Nubuvvat* has been printed in Lucknow, A.H. 1292.

P. 154 *a*. *Manāḳīb i Murtazavi*. A short account of that work will be found in Morley's Catalogue, p. 16.

P. 161 *b*. 'Abd Ullah B. Faẓl Ullah, better known as Vaṣṣāf, left a *Divān* in which he takes the poetical surname of Sharaf. See Ouseley's Notices, p. 230, *Riyāz ush-Shu'arā*, fol. 227, and the Oude Catalogue, p. 566.

P. 164 *b*. *Tārīkh i Rashidī*. Some extracts have been given by Mr. R. B. Shaw in the *Journal of the Royal Geographical Society*, vol. 46, pp. 277—298.

'Abd ur-Rashid Khān, to whom the work is dedicated, died after a long reign A.H. 971, when his son 'Abd ul-Karīm Khān succeeded. See *Mir'at ul-'Ālam*, fol. 174.

P. 170 *b*. *Shanb i Ghāzān*, from which the author's Nisbah is derived, is the name of a lofty cupola erected by Ghāzān for his own sepulture, two miles S.W. of Tabriz, and surrounded by him with several colleges and other buildings of public utility. See *Ḥabīb us-Siyar*, vol. iii., Juz 1, p. 107, and Hammer, *Geschichte der Ilchane*, vol. ii. p. 153. It is now represented by a mound of bricks and a village called Shāh Ghāzān. See Morier, *Second Journey through Persia*, p. 232.

P. 177 *b*. *Malfūzāt i Amīr Timūr*. The work is mentioned, under A.H. 1047, in the *Pādishāh Nāmah* of 'Abd ul-Hamid, vol. i., part 2, p. 288, as translated from the *Turkī* by Mir Abū Ṭālib Turbatī. A section containing Timūr's recommendations to his grandson Mirzā Pir Muḥammad was sent by Shāhjahān to prince Aurangzib in the Deccan for his benefit.

P. 179 *a*. Muḥammad Afzal, son of Tarbiyat Khān, a native of Turān, who had come to India under Jahāngīr, is described as a skilled horseman and an accomplished writer. He died A.H. 1061-2. See Ma'aṣir ul-Umarā, fol. 120, and Tārikh i Muḥammadi, fol. 196.

P. 183 *b*. Ma'aṣir ul-Khavākīn. The author, Mirzā Din Muḥammad, wrote it for his master Vazīr ud-Daulah Muḥammad Vazīr Khān, Amir of Tonk. See Notices of the Tonk MSS., Or. 1937, fol. 6 *b*. Vazīr Khān succeeded his father Amir Khān A.D. 1834, and died in 1864. See Hunter's Imperial Gazetteer, vol. ix. p. 102.

P. 185 *b*. Iskandar Beg refers under A.H. 995 to another incident in his career. He was then, he says, in his twenty-sixth year, and, although hitherto enrolled among the men of the pen, he was carried away by youthful ardour and joined the royal standard in Qazvīn. It is stated in the Mir'at 'Ālam, fol. 483 *b*, that he died A.H. 1038.

P. 186 *a*. Murtazā Qulī Khān B. Murshid Qulī Khān, governor of Ganjah, died A.H. 1074. Kīṣāṣ ul-Khākānī, fol. 147.

P. 199 *a*. The Malik ush-Shu'arā Fath 'Alī Khān died A.H. 1238. See Schefer, Ambassade au Khwarezm, p. 201.

P. 206 *b*. Fāmī, called by some 'Abd Ullah, and by others 'Abd ur-Rahmān, is mentioned by Ḥāfiẓ Abrū, fol. 250, in Ḥabīb us-Siyar, vol. iii., Juz 2, p. 67, and in Haft Iklim, fol. 266, as the author of an early history of Herat. He was the panegyrist of 'Izz ud-Dīn 'Umar, the ancestor of the Kurts, who held Herat under Sulṭān Ghiyāṣ ud-Dīn Muḥammad B. Sām (c. 550—599).

Rabī'ī (Ṣadr ud-Dīn) Fūshanjī wrote his Kurt Nāmāh by order of Malik Fakhr ud-Dīn Kurt, who ruled in Herat from A.H. 699 to his death, which happened A.H. 706. Having incurred the king's displeasure by his dissolute habits and unguarded talk, he was cast into prison, and died in confinement. See Ḥabīb us-Siyar, *ib.*, pp. 70, 73, and Ḥāfiẓ

Abrū, who quotes some verses of the Kurt Nāmāh, foll. 270—282, and Hāj. Khal., v. 176.

P. 213 *b*. "Maḥmūd ul-Muṣannā." Read Maḥmūd ul-Munshī. See p. 1054 *a*, x.

P. 219 *a*. 'Abd ur-Rahīm 'Abbāsī, born in Cairo, settled in Constantinople in the reign of Salim I., and died there nearly centenarian, A.H. 963. He was an eminent divine, also versed in history and poetry. See Shaḳa'ik un-Nu'mān, fol. 145.

P. 222 *b*. Muntakhab, ut-Tavārikh. Bada'unī fixes the date of completion by the following ingenious Tārikh, انتخابی که ندارد ثانی, "a compendium without an equal," which, taken in arithmetical sense, means that from the number expressed by the word انتخاب, *i. e.* 1054, the value of the second letter (50) is to be deducted. This gives 1004. The author died before the end of the same year. See the full account of Bada'unī and his works by Blochmann, Journal of the Asiatic Soc. of Bengal, vol. 38, pp. 117—144, and Tārikh i Muḥammadi, fol. 124. The Mir'at i Jahānumā, however, gives A.H. 1006, and the author of the Ṭabaqāt i Shāhjahānī makes him die as late as A.H. 1024 under Jahāngīr.

P. 223 *b*. "Tārikh i Ḥaḳḳī." The proper title of the work is Zikr ul-Mulūk. It is so called by the author in his later works.

P. 228 *b*. Rāi Bindrāban, Divān of Shāh 'Ālam, was dismissed by Aurangzib during the siege of Bijāpūr, A.H. 1095, as implicated in that prince's clandestine dealings with the besieged. See Khāfi Khān, vol. ii. p. 321.

P. 231 *b*. "Add. 6567." Read Add. 6564. The continuation above noticed is made up of three distinct works shorn of their titles and preambles, and written as a continuous text, viz., 1. the 'Ibrat Nāmāh of Sayyid Muḥammad Kāsim (see p. 939 *a*), fol. 339 *a*. 2. The anonymous Muḥammad Shāh Nāmāh described p. 940 *a*, with appendix, fol. 407 *a*. 3. The latter part of the Bayān i Vāqī, corresponding to foll. 67—119 of Or. 181 (see p. 381 *b*), fol. 457 *a*.

Nearly the same contents are found in a MS. described p. 1008 *a*, Or. 1656.

P. 238 *a*. Lachhmī Narāyan Shafīq was the grandson of Bhagvāndās, a Khatri of Lahore, and the son of Mansārām who held for nearly forty years, under Nizām ul-Mulk Aṣafjāh, the office of Ṣadr of the six Ṣubahs of the Deccan. Shafīq, who was born in Aurangābad A.H. 1158, entered the service of 'Alī Jāh, son of Nizām 'Alī Khān, and died in the early part of the 13th century of the Hijrah. He left two Tazkirahs, viz. Gul i Ra'nā, a biography of Indian poets (see p. 977 *b*), and Shām i Gharibān, or lives of the Persian poets who visited India. See Natā'ij ul-Afkār, Or. 1762, fol. 259 *b*.

P. 247 *a*. Gulbadan Begam died, according to the Ikbāl Nāmah i Jahāngiri, in Agra on the 6th of Zulhijjah, A.H. 1011, at the advanced age of eighty-two years. Tārikh i Muḥammadi, fol. 132 *a*.

P. 247 *b*. "Akbar Nāmah." The work has been edited in two volumes by Maulavi 'Abd ur-Raḥīm, Calcutta, 1876-79.

Rājah Barsingh Deo, Bondelah, the murderer of Abul-Faẓl, died A.H. 1036. See Tārikh i Muḥammadi, fol. 158, and Blochmann, Ain i Akbari, p. 488.

P. 251 *a*. Mullā Shaidā was a native of Fathpūr, near Agra; but his family came from Mashhad. He attached himself successively to 'Abd ur-Raḥīm Khānkhanān, and to Sulṭān Shahriyār, and, after serving some time under Shāhjahān, retired to Kashmir, where he died A.H. 1080. See Khizānah i 'Amirah (Haft Āsmān, p. 138), and Khulāṣat ul-Afkār, fol. 141.

He made the greatest poets of his time, Kudsī, Kalim, and Ilāhī, the butt of his pungent satires, and was much dreaded on account of his sarcastic vein. We find him, however, highly praised in the following contemporary works: Ṭabaqāt i Shāhjahānī, fol. 322, 'Amal i Ṣāliḥ, fol. 698, and Tazkirah i Shīr Khān, fol. 68. An incident related in the

Riyāz ush-Shu'arā, fol. 246, shows that he was known as a poet as early as A.H. 1027. His best known composition is Daulat i Bidār, a Maṣnavi in the metre of Makhzan ul-Asrār.

P. 261 *b*. "Mulakhkhaṣ." The real date of 'Ināyat Khān's death appears to be A.H. 1077. It is given in Mir'āt ul-'Ālam, fol. 476, Mir'āt i Jahānnumā, fol. 305, Bāgh i Ma'ānī, fol. 152, and Tārikh i Muḥammadi, fol. 217.

A nearly complete translation of the work by Major Fuller is preserved in Add. 30,777, foll. 1—562.

P. 264 *b*. "Laṭā'if ul-Akhhbār." Badī' uz-zamān Rashīd Khān, Divān of the Khālīṣah and of Shāh 'Ālam, died, according to the Tārikh i Muḥammadi, fol. 234, in Agra, A.H. 1107.

P. 265 *a*. "History of the first five years of the reign of Aurangzīb." In other copies the work is called Zafar Nāmah i 'Ālamgiri, and is ascribed in the subscription to 'Aqīl Khān Rāzī. See pp. 699 *a*, 905 *b*, ii.

P. 266 *a*. "Fathīyyah i 'Ibratiyyah." See a full abstract of the work by Blochmann, Journal of the As. Soc. of Bengal, vol. 41, pp. 51—96.

P. 266 *b*. "'Ālamgīr Nāmah." The author, Munshī Muḥammad Kāzīm, having fallen ill in Ajmīr, whither he had gone in the suite of Aurangzīb, was dismissed to Dehli, and died there shortly after his return, A.H. 1092. See Tārikh i Muḥammadi, fol. 225.

P. 269 *b*. Prince Buland Akhtar was kept in confinement for the rest of his life. He died A.H. 1118, a few months before Aurangzīb. Ma'āṣir 'Ālamgiri.

P. 270 *a*. Muḥammad Sāqī, afterwards Musta'idd Khān, died in Dehli on the twentieth of Shavvāl, A.H. 1136, at the age of seventy-five. Tārikh i Muḥammadi, fol. 256.

P. 270 *b*. 'Ināyat Ullah Khān was born in Kashmir A.H. 1063. He died in Dehli,

7 Rabī' I., A.H. 1138. *Tārīkh i Muḥammadi*, fol. 260.

P. 271 *a*. An account of *Tārīkh i Dilkushā* by Col. Kirkpatrick will be found in the *Asiatic Miscellany*, vol. i. p. 489.

P. 272 *a*. The couplet given above as the beginning of the *Bahādurshāh Nāmāh* is not the first. It is preceded in other copies by the following :—

بسم الله الرحمن الرحيم
دمست برآورده بچود کریم

P. 273 *b*. "A history of the successors of Aurangzib." This is a somewhat abridged recension of the *Tbrat Nāmāh* of Sayyid Muḥammad Kāsim, described further on, p. 939 *a*.

Kuṭb ul-Mulk died in prison, from poison he was made to swallow, on the last day of A.H. 1134, or the first of the following year. See Khāfi Khān, vol. ii. p. 941, and *Tārīkh i Muḥammadi*, fol. 254.

P. 274 *b*. "*Tazkirat us-Salāṭīn Chaghata*." The author, Muḥammad Hādī, who is not to be confounded with the continuator of the *Jahāngīr Nāmāh*, was a retainer of Prince 'Azīm ush-Shān, at whose recommendation he received, as stated by himself, Or. 1759, fol. 251, the title of Kāmvar Khān, and the office of Mir Samān to that prince's son, in the second year of the reign of Bahādur Shāh. See also further on, p. 908 *a*.

P. 275 *a*. "*Mir'āt i Vāridāt*." This is an earlier recension of the work described further on, p. 924 *b*, under the title of *Tārīkh i Chaghata'i*.

P. 276 *a*. Bairām Khān, whose original name was Mir Muḥammad Bākīr, died in Dehli, A.H. 1145, at the age of eighty. See Ma'āşir ul-Umarā, fol. 275, and *Tārīkh i Muḥammadi*, fol. 274.

P. 277 *a*. Mutavassil Khān died in the Deccan A.H. 1156. *Tārīkh i Muḥammadi*, fol. 297.

P. 282 *a*. Prince Javānbakht died, as stated by Khair ud-Dīn in his *Tbrat Nāmāh*, Or.

1932, fol. 204, in Benares, on the 24th of Sha'bān, A.H. 1202. The restoration of Shāh 'Alam took place, according to the same work, fol. 226, on the 12th of Jumāda I., A.H. 1203.

P. 282 *b*. "*Tārīkh i Muẓaffarī*." The author's father, Hidāyat Ullah Khān, entitled 'Izzat Ullah Luṭf Ullah Khān, a commander of five thousand men under Shāh 'Alam, died in Lucknow A.H. 1177. He was the second son of Luṭf Ullah Khān Ṣādiq, who was governor of Dehli at the time of Nādir Shāh's invasion, and died A.H. 1166. See *Tārīkh i Muẓaffarī*, foll. 268, 368.

Some portions of the work, translated by Dīn Muḥammad, are preserved in Add. 30,782, foll. 206—232.

P. 284 *b*. "*Jām i Jam*." The author, Sayyid Aḥmad Khān Munşif, came to England in 1869 and received the Star of India. See Garcin de Tassy, *Litt. Hind.*, vol. iii. p. 37.

P. 287 *b*. "*Mir'āt i Sikandari*." The author is referred to by Jahāngir in his *Memoirs*, p. 211. During his stay in Aḥmadābād, A.H. 1026, the emperor paid him a visit. He describes him as a man of great sense and well versed in the history of his native land, and says that he had then been eight or nine years in his service. The author's father, Miyān Manjhū, was, as stated by Nayyir Rakhshān, Or. 2060, fol. 128, steward of the estate of Sayyid Bukhārī's descendants.

P. 293 *a*. Mirzā Ghāzī Beg Tarkhān. A later date for his death is given in *Maḳalat ush-Shu'arā*, fol. 523, where he is stated to have been killed by a slave, A.H. 1021, at the age of five-and-twenty. That date is confirmed by *Tazkirat ul-Umarā*, fol. 125, and *Tārīkh i Muḥammadi*, fol. 140.

P. 296 *a*. *Rājatarangini*. A version of that work by Maulānā 'Imād ud-Dīn is mentioned as one of the authorities of the *Khulāṣat ut-Tavārikh*. See p. 230 *a*.

P. 300 *a*. "*Vākī'at i Kashmīr*." The author, Muḥ. A'zam, states, fol. 210, that he was

seven or eight years of age in A.H. 1109, when a holy relic, a hair of the Prophet, was brought to Kashmīr. He must therefore have been born A.H. 1101 or 1102.

P. 300 *b*. "Muntakhab ut-Tavārikh, by Aḥsan Beg." Read: by Ḥasan Beg Khākī. That work, also called Aḥsan ut-Tavārikh, is described further on, p. 886 *a*.

Bābā Naṣīb, the author of the Rishī Nāmāh, was a celebrated Kashmirian saint, who died A.H. 1047. His disciple Bābā Da'ūd, the author of Asrār ul-Abrār, who was nicknamed Mishkāti because he knew the whole of the Mishkāṭ ul-Maṣābiḥ by heart, died A.H. 1097. See Vākī'at i Kashmīr, Add. 26,282, foll. 177 *b*, 197 *a*.

P. 305 *a*. "History of the Marattah war, completed in A.H. 1121." Read A.H. 1221. It is one of the authorities quoted by Keene in his "Fall of the Moghul Empire," p. 295, under the title of "Tasallat i Sahiban Angriz by Munshi Dhonkal Singh."

P. 309 *b*. "Farah-Bakhsh, a history of Faizābād." In other copies the work is called Baḥr ul-Ifāzat. See p. 1026 *a*, xxix., and Or. 2067, fol. 2.

P. 311 *a*. "History of Jaunpūr." Khair ud-Dīn's work is the chief authority followed in an article on "Jounpore," Calcutta Review, vol. 41, pp. 114—158.

P. 312 *b*. "History of the Nāzims of Bengal." The author, Salīm Ullāh, was Munshī to the Nāzim Ja'far Khān, and afterwards to Governor Vansittart. See Shigarfnāmāh i Vilāyat, fol. 6, and the English translation, p. 3.

P. 314 *b*. "Burhān i Ma'aṣir, by 'Alī B. 'Aziz Ullāh Ṭabāṭabā." This is, no doubt, the author referred to in the Haft Iklim, fol. 462, under the name of Amīr Sayyid 'Alī of Simnān, and who is stated to have been then (A.H. 1002) engaged upon a history of the Deccan.

P. 316 *a*. "Tazkirat ul-Mulūk." The beginning above given shows that the copy

from which the MS. under notice had been transcribed, wanted the first page. The real beginning is: حد و ثنا که اشعه لعاش چون بارقه نور. See Or. 1974, fol. 15.

The author refers in the present work, fol. 12, to an abridgment of the Rauzat uṣ-Ṣafā previously written by himself.

P. 327 *a*. "Shām i Gharībān." This work, relating to poets of Persian birth who visited India, was written A.H. 1182. See Or. 1968, fol. 21.

P. 334 *b*. "There exists another version of Ibn Khallikān's work, by Kabīr," etc. Read: by 'Abd ul-Kabīr ul-Latīfī, the writer already mentioned p. 219 *a*.

Another and later translation was made in India, according to the Tārikh i Muḥammadī, fol. 146, by Shaikh Kabīr B. Shaikh Munavvar Lāhaurī, who died in Aḥmadābād A.H. 1026. Compare p. 1037 *b*, iv.

P. 345 *a*. The following obituary dates are also given by Aflākī: Ṣalāḥ ud-Dīn Farīdūn died A.H. 657, Ḥusām ud-Dīn B. Akhī Turk A.H. 683, and Sulṭān Valad A.H. 712.

P. 346 *a*. "Ṣadr ud-Dīn Mūsā, who died A.H. 758." This date relates to the death of Malik ul-Ashraf. It is stated in Ḥabīb us-Siyar that Ṣadr ud-Dīn Mūsā survived the defeat and death of that prince, and lived long enough to be the spiritual instructor of Sayyid Qasim Anvār, born A.H. 757. From a Marṣiyah composed by the latter it appears that Ṣadr ud-Dīn was close upon ninety when he died. See Ḥabīb us-Siyar, vol. iii., Juz 4, p. 11, and Jahān-ārā, fol. 198. According to Qīṣaṣ ul-Khākānī, fol. 5 *a*, his death took place in Ardabil A.H. 779.

P. 351 *b*. "Majālis ul-'Ushshāk by Sulṭān Ḥusain." Babar states in his Memoirs, Erskine's translation, p. 190, that the real author was Kamāl ud-Dīn Ḥusain Karizgāhī.

P. 353 *b*. "Khawājah 'Ubaid Ullāh, better known as Khawājah Aḥrār, . . . died A.H. 893." Read A.H. 895. The exact date of

his death, as stated in the *Rashahāt*, fol. 216, is the 29th of Rabi' I., A.H. 895.

P. 358 *b*. Ḥakīm Shaikh Ḥasan, afterwards Muḥarrab Khān, was transferred, A.H. 1031, from Patna to Agra, and died in Kairānāh, A.H. 1056, at ninety years of age. See *Tazkirat ul-Umarā*, fol. 90, and *Tārikh i Muḥammadi*, fol. 188.

P. 359 *b*. Shaikh Aḥmad 'Abd ul-Ḥaqq, founder of a well-known religious order, died on the 15th of Jumāda II., A.H. 836. See *Riyāz ul-Auliya*, fol. 92.

P. 361 *a*. "Kāzī Muḥammad Kantūrī." Read Gantūrī, from Gantūr, a town of the Kistna district.

P. 362 *b*. "Khair ul-Majālis." This work consists of discourses of the famous saint Naṣir ud-Din Maḥmūd (Chirāgh i Dihli), collected A.H. 756, by his disciple Ḥamīd. See *Akhbār ul-Akhyār*, fol. 75.

P. 363 *a*. "Mirzā Jānjānān." Muṣḥafī, who calls him Mirzā Jānjān, had heard from his own lips that he had received that name from Aurangzib. He was of Turkish descent, but born in India, and had, at the age of eighteen, sold all his property to embrace a religious life. He died in Dehli on the tenth of Muḥarram, A.H. 1195, from a pistol-shot fired at him by some Shi'ah fanatic, one of the retainers of Najaf Khān. The date is fixed by a chronogram composed by Muṣḥafī, and confirmed by *Tārikh i Muḥammadi*, fol. 321. Compare the *Oude Catalogue*, p. 488, and *Garcin, Littér. Hind.*, vol. ii. p. 297.

P. 366 *b*. "Majālis un-Nafā'is, a copy of which is preserved in Or. 409." Read Or. 403.

P. 369 *b*. "The date of composition, viz. 1093." The *Kalimāt ush-Shu'arā* received subsequent additions, for it contains dates as late as A.H. 1108. Sarkhwush died, according to *Tārikh i Muḥammadi*, at the close of Muḥarram, A.H. 1126.

P. 371 *a*. 'Alī Qulī Khān died in Dehli on the first of Rajab A.H. 1169. See p. 715 *b*, and *Tārikh i Muḥammadi*, fol. 314.

P. 374 *a*: No. 7. *Majma' ul-Fuṣalā*, by Mullā Baḳā'i. Baḳā'i, of Tafrish, went to the Deccan, from whence he repaired to Gujrat, and finally to the court of Akbar. He died under Jahāngir. See *Tabakāt Shāh-jahāni*, fol. 304, *Badā'unī*, vol. iii. p. 196, and Bland, *Earliest Biography*, p. 166.

No. 11. *Hamishah Bahār*, by Ikhlāṣ Khān, a Khatri whose original name was Kishanchand, and who died under Aḥmad Shāh A.H. 1160—1167. See Bland, *Earliest Biography*, p. 169.

No. 21. 'Abd ul-Ḥakīm Lāhaurī, takh. Ḥakīm, son of Shādmān Khān Uzbek, received from Muḥammad Shāh at the beginning of the reign the title of Ḥakīm Beg Khān; but he subsequently left the service to adopt the garb and wandering life of a Faḳīr. In poetry he was a pupil of his townsman Āfarīn. He composed a *Divān*, and a *Tazkirah* which he first called *Tuḥfat ul-Majālis*, and afterwards *Mardum i Didah*, a title suggested by Āzād Balgrāmī. He was still alive when Muṣḥafī wrote, *i.e.* A.H. 1199. See *Tkd i Ṣurayyā*, fol. 42. In the *Naghmah i 'Andalib*, fol. 70, it is stated that Ḥakīm died while travelling in Kashmīr. See Bland, the *Earliest Persian Biography*, p. 172, and the *Oude Catalogue*, pp. 144, 155.

A *Tazkirah* noticed p. 1037 *b*, iv., under the title of *Muntakhab i Ḥakīm*, and described as an augmented edition of the *Majma' un-Nafā'is*, is probably identical with the *Mardum i Didah*.

P. 379 *b*. "Narrative of a journey . . . by Abu Mu'īn Naṣir B. Khusrau." The chief objections urged above against the identity of the author of the *Safar Nāmāh* with the celebrated poet of the same name have been removed by new and truer data respecting the latter's life, drawn by Dr. Ethé from a careful perusal of his *Divān*. There the poet states that he was born A.H. 394. He may well, therefore, have described his past life in A.H. 437 as a "dream of forty

years" (Sefer Nameh, p. r-). He was, moreover, like the author of the *Safar Nāmah*, a native of the province of Balkh, and had been likewise living some time in Marv. See Dr. Ethé's introduction to the *Raushanā'i Nāmah*, *Zeitschrift der D. M. G.*, vol. 33, p. 605; and a full notice of the author's life, prefixed by M. Charles Schefer, of the Institut, to his edition of the "Sefer Nameh," Paris, 1881.

The date given in *Takvīm ut-Tavārikh* for the death of Nāṣir Khusrau, viz. A.H. 481, is probably correct.

P. 384 b. "Love adventures of the author . . . Muḥammad Riṣā." In a Persian note relating to the purchase of the MS. the work is designated by the title جور جفا.

P. 389 a. Abul-Qāsim Haidar Beg Ivāghli, who held the office of Īshak Aḳāsi, and was, at the death of 'Abbās I., in charge of the royal Ḥaram in Isfahān, was promoted by Shāh Ṣafī A.H. 1046 to the post of Īshak Aḳāsi Bāshī. He was put to death A.H. 1075 by Shāh 'Abbās II. See 'Ālam arāi 'Abbāsi, fol. 421, and Kīṣaṣ ul-Khākāni, foll. 45, 147.

P. 391 b. "Sloane 1237." Read: Sloane 2137.

P. 396 a. "Letters . . . collected by 'Abd uṣ-Ṣamad." 'Abd uṣ-Ṣamad is also the author of a work entitled *Akhbārāt ul-Aṣfiyā*. His father, Afzal Muḥammad, a Shaikh of the Qādirī order, who had married a sister of Abul-Faḍl, died A.H. 1003. *Tārikh i Muḥammadi*, fol. 123.

P. 397 b. Chandarbhān Barahman was sent by Shāhjahān on a mission to the king of Bijāpūr. He died A.H. 1068. *Mir'āt i Jahānumā*, fol. 317.

P. 399 a. Abul-Ḥasan Qūṭubshāh, the last king of Ḥaidarābād, spent the last sixteen years of his life confined in Daulat-ābād, where he died A.H. 1114 or 1115. *Tārikh i Muḥammadi*.

P. 400 a. Muḥammad Akbar, Aurang-zib's fourth son, died, as stated in *Tārikh i Muḥammadi*, in Mashhad on the 7th of Zul-hijjah A.H. 1117, at the age of fifty. Compare Khāfi Khān, vol. ii. p. 546. In the Ma'aṣir 'Ālamgiri his death is recorded under the 48th year of the reign, i.e. A.H. 1115-1116.

P. 401 b. "Ināyat Ullah Khān . . . died A.H. 1179." Read: A.H. 1139.

P. 401 b. Rājah Ayāmal held the post of Divān under Rājah Jaisingh Kachh-wāhah and under his successor Īsar Singh. He died A.H. 1160, at seventy years of age. *Tārikh i Muḥammadi*.

P. 409 b. "John Macgregor Murray . . . was appointed Colonel in Oct. 1737." Read 1787.

P. 411 b. Sher Singh Atāriwālah, son of Chatar Singh, received the title of Rājah on the 26th of Nov., 1847. He was deposed in 1850, and died in Benares, 1858. See Griffin, *Panjab Chiefs*, pp. 58, 70.

P. 413 b. Shaikh Muḥammad 'Isā Jaun-pūri died A.H. 870, and Ḥamid Shāh Rāji, A.H. 873-900. *Ṭabaḳāt i Shāhjahāni*, foll. 105, 127.

P. 425 a. "Its modern name Istanbul." That name occurs already in the *Mu'jam* of Yāqūt ul-Ḥamavī; it was even known to Abul-Ḥasan 'Alī ul-Haravī, who lived in the 12th century. See Schefer's preface to the *Sefer Nameh*, p. 52.

P. 439 b. Qāzī 'Umar B. Sahlān Sāvajī is mentioned in the *Guzidah*, fol. 236, as an eminent philosopher of the time of Malak-shāh Saljūki. He lived in Nishāpūr and supported himself by selling his transcripts of the Shifā. His numerous works perished mostly in the conflagration of the Sāvah library, the only one mentioned as still extant being the *Baṣa'ir i Naṣiri*. See Or. 165, fol. 104. The last named work, which treats of philosophy and logic, was written for Naṣir ud-Din Maḥmūd Khwārazmī, a

Vazir of Sanjar. See *Ḥabib us-Siyar*, vol. ii. Juz 4, p. 102.

P. 440 *a*. "Comm. upon a short treatise on logic." This treatise is the *Kubrā* of Mir Sharif noticed further on, p. 812 *a*, 1.

P. 441 *b*. Naṣir ud-Dīn Ṭūsī was born in Ṭūs, A.H. 597, and died in Baghdad A.H. 672.

P. 443 *b*. "Abul-Muḥsin and his brother Muḥammad Muḥsin." Both princes fell in an encounter with the Uzbaks A.H. 913. See *Ḥabib us-Siyar*, vol. iii. Juz 3, p. 362.

P. 446 *b*. "Ziyā ud-Dīn Aḥmad Khān," commonly called Ziyā ud-Dīn Khān of Lohārū. The state of Lohārū was made over to Amīn ud-Dīn Khān and Ziyā ud-Dīn Khān, the younger sons of Aḥmad Bakhsh Khān, after the execution of their elder brother Shams ud-Dīn Khān for murder in 1835. D'Cruz, *Political Relations*, p. 82.

P. 452 *b*. "A manual on the computation of the almanack by Naṣir ud-Dīn Ṭūsī." An astrological work by the same author, also written in Persian, is found among some Arabic treatises in a MS. of the Rich Collection, Add. 7490, foll. 43—76. It is a commentary on the *Liber Fructus* of Ptolemy, شرح ثمره بطلمیوس, written for Bahā ud-Dīn Muḥammad, son of the Ṣāhib Divān Shams ud-Dīn Muḥammad Juvainī. See the Arabic Catalogue, pp. 197 *b*, 773 *a*.

P. 453 *a*. "The observations in Marāghah, which extended from A.H. 860 to 872." Read: from A.H. 660 to 672.

P. 459 *b*. "Mullā Farid." Maulānā Farid ud-Dīn Mas'ūd B. Ḥāfiẓ Ibrāhīm Dihlavi completed his *Zij* i Shāhjahānī A.H. 1039, and died in the same year on the 2nd of Rabi' I. See *Pādishāh Nāmah*, vol. i. p. 286, and *Tārīkh i Muḥammadi*, fol. 162.

P. 460 *b*. Rājah Jaisingh died at his residence, Jainagar, on the 13th of Sha'bān, A.H. 1156. *Tārīkh i Muḥammadi*, fol. 299.

P. 462 *b*. A Persian fragment on planetary conjunctions, found in a MS. described

in the Arabic Catalogue, p. 197, viz. Add. 7478, may be added to the class of astrology. It occupies foll. 70—103, and begins as follows: شجرة دوم در احکام قرانات و تسدیسات. It forms the second section (*Shajarah*) of a work the title of which does not appear, and is subdivided into twelve chapters called *Shi'bah*.

P. 469 *a*. "Tuḥfat ul-Mulūk." Read: *Tuḥfat us-Salāṭin*, *Tuḥfat ul-Khavānin*.

P. 472 *b*. The Sanskrit work *Bhāva Prakāsa* has been published in Calcutta, 1875, by Pandit Jibananda Vidyasagara.

P. 478 *b*. Muḥammad Akbar, called Shāh Arzānī, died in Dehli, Rabi' II., A.H. 1134. *Tārīkh i Muḥammadi*, fol. 253.

P. 489 *a*. "A treatise on music by Raushan Zamīr." Mirzā Raushan Zamīr, who used Zamīr as his takhalluṣ, and translated the musical work *Pārjāt* کتاب سنکیت پارجات, held the office of Bakhshī and *Vakā'i'-Nigār* in Sūrāt, where he died A.H. 1080. See *Mir'āt Jahānumā*, fol. 486, and *Tārīkh i Muḥammadi*, fol. 219. Shīr Khān Lodī, whose father was an intimate friend of Zamīr, describes him as an accomplished poet and musician, and gives A.H. 1077 as the date of his death.

The Sanskrit title is apparently *Pārijātaka*, the name of a tree of paradise.

P. 491 *b*. *Risālat i Asadī Ṭūsī*. That work is probably due, as has been shown by Dr. Ethé, to 'Alī B. Aḥmad Asadī, son of the celebrated poet Asadī, and author of the *Garshāsp Nāmah*, completed A.H. 458. See *Abhandlungen des fünften Orient. Congresses*, p. 65.

P. 496 *b*. Jamāl ud-Dīn Ḥusain Injū died in Agra A.H. 1035. *Tārīkh i Muḥammadi*, fol. 157.

P. 499 *a*. "Niyāzī Hījāzī." Taḳī Kāshī mentions Niyāzī as a poet and prolific writer of his own time, who gave himself out as a native of Hījāz. *Oude Catalogue*, p. 37.

P. 500 *a*. *Surmah i Sulaimānī*, a lexicographical work by Taḳī Aḥādī, who was born in Isfahān A.H. 973, went to India A.H. 1015, and compiled there his well-known *Tazkirah* عزات عشقی under Jahāngīr. See Bland, *Earliest Persian Biography*, p. 134, *Oude Catalogue*, p. 95, and *Riyāz ush-Shu'arā*, fol. 89.

P. 503 *b*. *Vārastah*, whose original name was *Siyālhūtī Mal*, is apparently identical with the author of the *Şifāt i Ka'ināt* noticed p. 1006 *b*.

P. 505 *b*. "*Muḳaddimat ul-Adab* by *Zamakhsharī*." A Rich MS. noticed in the *Arabic Catalogue*, p. 241, Add. 7429, contains the latter portion of the work, treating of the verbs and particles. It was transcribed A.H. 760.

P. 511 *a*. *Habīb Ullah Khān*, the translator of the *Kāmūs*, was legal administrator (*Vakīl i Shar'i*) under *Muḥammad Shāh*. He died in *Dehli* A.H. 1160. *Tārīkh i Muḥammadi*, fol. 307.

P. 514 *a*. *Ni'mat Ullah*, author of the *Persian Turkish Dictionary*, was a native of *Sofia*. He died in *Constantinople* A.H. 969. See *O. Blau*, *Zeitschrift der D. M. G.*, vol. 31, p. 484.

P. 519 *b*. *Mir 'Imād*, the celebrated calligrapher, died A.H. 1024. *Tārīkh i Muḥammadi*, fol. 222.

P. 529 *a*. "*Badā'i' ul-Inshā* by *Yūsufī*." *Yūsufī*, a physician of *Khorasan*, is mentioned in the *Tazkirah* of *Ḥusainī*, fol. 140, as the well known author of an *Inshā* and of medical works. He is not to be confounded with an earlier namesake *Yūsuf Badi'i*, of *Andajān*, author of a treatise on riddles, who lived in *Samarḳand* and *Herat*, and died A.H. 897. See *Habīb us-Siyar*, vol. iii., *Juz 3*, p. 336, and *Laṭā'if Nāmah*, fol. 28.

P. 531 *a*. "*Majnūn*." The famous calligrapher *Mir 'Alī Mashhadī*, a pupil of *Zain ud-Dīn Maḥmūd* and of *Sulṭān 'Alī*, was carried off by *'Ubaid Khān Uzbek* from *Herat*

to *Bukhārā*, where he died. He takes in his verses the name of *Majnūn*. See *Majālis ul-Mūminin*, fol. 487.

'Ubaid Khān took *Herat* on the 27th of *Şafar* A.H. 943, but was driven from it before the end of that year by *Shāh Ṭahmāsp*. See *Jahānārā*, fol. 220.

P. 535 *a*. The epilogue above mentioned has been published with a French translation by *M. Ch. Schefer* in his appendix to the *Sefer Nameh* of *Nāṣir Khusrāu*, pp. 298—302.

P. 543 *b*. *Sām Nāmah*. This poem, evidently imitated from the *Humāi Humāyūn*, is not mentioned in the *Tazkirahs* among the works of *Khawājū*, and has no claim to be considered as genuine. See *Dr. Ethé*, *Deutsche Litteraturzeitung* for 1881, No. 45, p. 1736, and *Spiegel*, *Eran. Alterth.*, vol. i., p. 559.

P. 546 *a*. Some quatrains of *'Umar Khayyām* translated into English verse by *E. H. Whinfield*, are in course of publication.

P. 547 *a*. *Sarmad*, who was a favourite of *Dārā Shikūh*, was put to death by *Aurangzīb* A.H. 1071. See *Shīr Khān*, fol. 93, and *Tārīkh i Muḥammadi*, fol. 211.

P. 549 *b*. A *Maṣnavī* entitled *Tārīkh ut-Tahkīk* is stated in a manuscript of the *India Office* to have been composed by *Sanā'i* A.H. 528. See *Ethé*, *Deutsche Litteraturzeitung*, 1881, No. 45, p. 1737. That date, if genuine, would disprove the statement of *Jāmī*, *Khwand Amīr*, and others, that *Sanā'i* died A.H. 525.

P. 551 *b*. "A love poem, *Sūz u Gudāz*." It is by *Nau'i*; see p. 674 *a*.

P. 558 *a*. "Another prince called *'Abd ur-Raḥmān*." According to *Ibn Isfandiyyār*, fol. 60, the object of *'Imādī*'s panegyrics was the *Amīr 'Abd ur-Raḥmān Tughā Turk*.

P. 568 *a*. "*Iskandar Nāmah*." An English translation of the first part of that poem by *Capt. H. Wilberforce Clarke* has been published in *London*, 1881.

P. 582 *a*. Add. 7790. The MS. is dated A.H. 1003 (A.D. 1595).

P. 585 *b*. "His own (Ḥusām ud-Dīn Chahabī's) death which took place A.H. 383." Read A.H. 683.

P. 587 *a*. "The copy of Shāh 'Abd ul-Fattāḥ Gujrātī." Sayyid 'Abd ul-Fattāḥ was a learned expounder of the Maṣnavī, who was summoned from Gujrāt to Dehli by Aurang-zib. As a reward for his teaching he received an estate in his native land, where he died A.H. 1090. Riyāz ul-Auliya, fol. 152.

P. 597 *b*. An elegant French translation of the Būstān of Sa'dī, with a biography of the poet and notes, has been published by M. Barbier de Meynard, Paris, 1880.

P. 608 *b*. Gulshan i Rāz. The poem has been published with an English version by E. H. Whinfield, under the title of the Mystic Rose Garden of Sa'd ud-Dīn Maḥmūd Shabistari, London, 1880.

P. 628 *b*. To the editions of Ḥāfiz is to be added: Hafiz Diwan, Persisch und Deutsch, heransgegeben von Rosenkranz Schwanau, 3 vols., Vienna, 1858.

P. 634 *a*. Abu Ishāq died, according to Taqī Kāshī, A.H. 830. See the St. Petersburg Catalogue, p. 310.

P. 636 *a*. Taqī Kāshī gives, as well as Daulatshāh, A.H. 835 as the date of Kāsim's death. See the St. Petersburg Catalogue, p. 310.

Add. 25,825. This MS. was written, as stated in the subscription, in Mau, province of Ilāhābād, in Rajab, A.H. 1047 (A.D. 1637).

The margins contain the latter part of the Divān of Kāsim ul-Anvar, written backwards from fol. 167 to 150, the Majmū'ah i Rāz, a Sufi poem by Kashfī (see p. 737 *a*), foll. 151—138, and some Ghazals by Shāhī (p. 640 *a*), foll. 137—135.

P. 639 *b*. "Ḥāl Nāmāh by 'Arifī." A Maṣnavī on the same subject گوی و چوگان was composed for the same prince, Sultān 'Abd Ullāh B. Sultān Ibrāhīm, by Ṭalīb Jājarmī. This poet, who stayed thirty years in Shirāz,

died A.H. 854. See Riyāz ush-Shu'arā, fol. 274, and the Oude Catalogue, p. 72.

P. 656 *a*. "Shāh u Darvish." Babar, who refers to that poem in his Memoirs (Erskine's translation, p. 196), severely reflects on the immoral character of its theme.

P. 663 *b*. "Mir Mirān Ghiyāṣ ud-Dīn." Mir Mirān lived under Shāh Ṭahmāsp, who conferred upon him the office of Naqīb and the honour of intermarriage with the royal family. He died A.H. 998. See a full notice of his life in Jami' i Mufidī, fol. 52, and Ma'āṣir ul-Umarā, under Mir Khalil Ullāh, fol. 468.

P. 664 *a*, v. Mullā Fahmī, of Kāshān, is mentioned by Amin Rāzī and by Taqī Kāshī as a living poet. He died A.H. 1004, a date fixed by the following chronogram quoted in the Riyāz ush-Shu'arā, مرگت عقرب کاشان

P. 667 *b*, v. Ḥakīm Masīḥ ud-Dīn Abul-Faṭḥ left his native country, Gilān, at the time of its conquest by Shāh Ṭahmāsp, A.H. 974, and repaired, A.H. 983, to the court of Akbar, where he soon acquired great influence. He died A.H. 997. See Ma'āṣir ul-Umarā, fol. 137, Badā'unī, vol. iii. p. 197, and Blochmann, Ain i Akbari, p. 424.

P. 668 *b*. Shaikh Sharaf ud-Dīn Panīpatī, better known as Abū 'Alī Ḳalandar, was, according to his own statement, a native of Irak, and had associated in his youth with Shams i Tabriz and Maulānā Rūmī. But he spent most of his time in India, first in Dehli, and afterwards in Panīpat, where he died in great renown of sanctity. He lived under Sultān 'Alā ud-Dīn Khiljī and Muḥammad Shāh B. Ṭughluq. See Akhbār ul-Akhyār, fol. 107, Haft Iqlīm, fol. 147, and Riyāz ush-Shu'arā, fol. 225.

It is stated, however, in the Mir'at ul-'Ālam, fol. 113, that he died before Niẓām ud-Dīn Auliya (A.H. 725), i.e. before the accession of Muḥammad Shah, while the Mir'at Aftābnūmā, fol. 112, gives the ninth

of Ramaẓān, A.H. 724, as the precise date of his decease.

A Maṣnavī ascribed to him has been printed in Cawnpore, 1872.

P. 672 *a*. Vahshatī Jūshghānī went towards the end of his life to India, and died in Golconda, A.H. 1012. Tārikh i Muḥammadi, fol. 133, and marginal additions to Mir'at i Jahānnumā, fol. 403.

P. 674 *b*. "Ummidī (died A.H. 925)." The above date, given by Sāmī for the death of Ummidī Rāzī, is wrong. We learn from Ḥabīb us-Siyar, vol. iii., Juz 4, p. 115, that the poet accompanied Durmish Khān to Herat, A.H. 927, returned two years later to his native place, and was shortly after murdered in his own house by a band of robbers. According to the Lubbut-Tavārikh, fol. 183, that event took place in Rabi' I., A.H. 930.

P. 678 *a*. Zuhūrī. It is stated in the Tārikh i Muḥammadi, fol. 145, on the authority of the Ma'āshir i Raḥimī, that Zuhūrī died A.H. 1025, two months after Malik Ḳummī. The work for which the two poets were so munificently rewarded by 'Adilshāh is mentioned in the 'Ālamārāi 'Abbāsī, fol. 48, under the name of Kitāb i Nauras.

P. 679 *b*. Ṭalīb Amulī died, according to the Shāhid i Šādiq, A.H. 1036. Tārikh i Muḥammadi, fol. 158.

P. 681 *b*. Mirzā Jalāl Asir. His Kulliyāt have been published in Lucknow, 1880.

P. 682 *a*. Hasan Beg Shāmlū, Beglerbegi of Herat, died A.H. 1050. His son 'Abbās Ḳulī Khān was appointed in the same year governor of Erivan, but was shortly after transferred to the governorship of Khorasan, a post which he held for nearly forty years. See Ḳiṣaṣ ul-Khākānī, fol. 46, 57, and Bāgh i Ma'ānī, Or. 1761, fol. 163.

P. 682 *b*. Mulhimī, a native of Tabriz, repaired to Shirāz, where he found a patron in the governor Imām Ḳulī Khān. He died A.H. 1048. Riyāz ush-Shu'arā, fol. 433.

Mirzā Nizām, of the Sayyids of Dast Ghaib in Shirāz, died A.H. 1039. Ṭāhir, Oude Catalogue, p. 92, Riyāz ush-Shu'arā, fol. 456.

P. 687 *b*. "Ilāhī." In the Mir'at i Jahānnumā, fol. 304, an earlier date is given for his death, viz. A.H. 1057. His patron, Zafar Khān, whose original name was Aḥsan Ullah, called himself Aḥsan in his verses. He is noticed as a poet in the Mir'at Jahānnumā, fol. 305, the Riyāz ush-Shu'arā, fol. 57, and the Tazkirah of Sarkhwush, fol. 8.

P. 692 *a*. Māhir, a poet of Kashmir, died A.H. 1089. See the Oude Catalogue, p. 692.

P. 694 *a*. 'Āmilā left his native place Balkh to cultivate poetry under Šā'ib (who died A.H. 1088; see p. 693 *a*). After visiting India, he settled in Shirāz, where he died. Ṭāhir Naṣirābādī speaks of him (A.H. 1083) as dead. See fol. 303, and Riyāz ush-Shu'arā, fol. 313.

P. 699 *a*. Burhān ud-Dīn Burhānpūrī, Shaikh of the Shaṭṭārī order, and disciple of Shaikh 'Isā Sindhī, died in Burhānpūr A.H. 1083. 'Aḳil Khān collected his discourses, which he published under the title of Šamarāt ul-Ḥayāt. See Mir'at ul-'Ālam, fol. 448, and Riyāz ul-Auliya, fol. 101.

P. 705 *b*. Mirzā Abul-Ma'ālī Vizārat Khān died in Dehli in the month of Shavvāl, A.H. 1128, upwards of seventy years old. Tārikh i Muḥammadi, fol. 249.

P. 706 *a*. Fāzil Khān Munṣif, originally called Khwājah Bābā Samarkandī, died in Lahore on the 6th of Ramaẓān, A.H. 1128. Tārikh i Muḥammadi, fol. 248.

'Abd us-Šamad Khān, who received the title of Saif ud-Daulah in reward of his victory over the Sikhs, died A.H. 1150 as governor of Lahore. Ma'āshir ul-Umarā, fol. 320.

P. 709 *a*. "Mukhlīṣ was called from his native place, Mashhad." Read, Kāshān.

P. 711 *b*. "Niyāz u Nāz by Azād." The

author should not be confounded with a later poet of the same name, *Āzād Balgrāmī*. In a notice relating to him, but wrongly applied to the latter by Mr. Bland, *Journal of the Royal As. Soc.*, vol. ix. p. 153, it is stated that the author of *Naz u Niyāz* "studied eloquence with Muḥammad Aslam Sālīm and with Shaikh Sa'd Ullah Gulshan, and that for a short time he was in attendance on Muḥammad A'zam Shāh, and also in the service of Amīr Khān, Šūbahdār of Akbar-ābād," (see p. 400 *b*). The former of the poet's patrons, A'zam Shāh, died A.H. 1119, consequently three years after the birth of *Āzād Balgrāmī*.

The real subject of the above notice is in all probability *Mirzā Arjumand Āzād*, son of the Kashmirian poet 'Abd ul-Ghanī Beg Kābūl. One of his masters, Ḥājī Muḥammad Aslam Sālīm, also a native of Kashmir, was like himself attached to A'zam Shāh, and died in his native country in the reign of Farrukhsiyar (*Mir'āt i Āftābnumā*, fol. 141). The other, Shaikh Sa'd Ullah Gulshan, died in Gujrat A.H. 1140 or 1141 (*Riyāz ush-Shu'arā*, fol. 395, and *Oude Catalogue*, p. 151).

The *Maḳālāt ush-Shu'arā*, from which the above notice is taken, was written by 'Ināyat Talab Khān Yāvar, A.H. 1139—1143. It is described by Mr. Bland, *l.c.*, p. 143.

To the same *Āzād* are probably due the continuation of *Ḥamlah i Ḥaidarī* (p. 705 *a*) and the *Dilkushā Nāmah* (p. 719 *b*).

P. 712 *b*. "The *Divān* of Ḥasrat." It contains a chronogram on the death of the poet's father, Muḥammad Sulṭān 'Alavī, تاریخ واقعه قبله گاهی محمد سلطان علوی, deceased A.H. 1143.

P. 714 *a*. *Girāmī*, a Kashmirian poet, died A.H. 1155. See *Tārīkh i Muḥammadi*, fol. 295, and *Riyāz ush-Shu'arā*, fol. 396.

P. 719 *b*. The *Dilkushā Nāmah*, composed A.H. 1131, has been wrongly ascribed to *Āzād Balgrāmī*, who was only fifteen years of

age at that time. See above, the addition to P. 711 *b*.

Jūyā, whose proper name was *Mirzā Dārāb 'Alī*, was born, like his brother *Gūyā*, in Kashmir of a Persian father, *Mullā Sāmīrī*. He was an imitator of *Ša'ib*, a friend of the two poets, 'Alī *Rizā Tajallī* and *Muḥ. Sa'id Ashraf*, and a favourite companion of *Ibrāhīm Khān*, who governed Kashmir during three terms of office from 1070 to 1116. *Jūyā* died A.H. 1118. See *Vāḳi'āt i Kashmīr*, Add. 26,282, fol. 230, *Tārīkh i Muḥammadi*, fol. 241 *a*, and *Riyāz ush-Shu'arā*, fol. 115 *b*.

P. 720 *a*. *Imād ul-Mulk Ghāzī ud-Dīn Khān* lived on, according to the *Tārīkh i Muzaḳḳarī*, fol. 482, to a later period than above stated. He is said to have repaired to the court of *Timūr Shāh*, where he was still living at the time of that prince's death, *i.e.* A.H. 1007.

P. 722 *a*. *Šabā*, a native of *Kāshān*. His proper name was *Faṭḥ 'Alī Khān*. See p. 199 *a*, and 850 *a*.

P. 724 *a*. *Zib un-Nisā*, known as *Begam i Samrū*, died A.D. 1836. See *Malleson, Calcutta Review*, vol. 65, p. 42, and *Hunter's Imperial Gazetteer*, vol. 6, p. 348.

P. 724 *b*. "*Divān* of *Sarvar*." The author may be the same as *Mir Muḥammad Khān Sarvar*, who wrote a *Rekhtah Tazkirah* A.H. 1216. See *Garcin de Tassy, Litter. Hind.*, vol. i. p. 50, vol. iii. p. 64, and the *Oude Catalogue*, p. 185.

P. 732 *b*. "*Kitāb i Khwurshid Khāvar*." It is ascribed in the heading to a poet named *Kaukab*, من كلام كوكب.

P. 734 *b*. "*Maulānā Ashraf*." *Sayyid Ashraf* died A.H. 854 or 884. See *Taḳī Kāshī*, *Oude Catalogue*, p. 20.

P. 736 *a*. Add. 7796. The latter part of the MS., foll. 302—359, contains a fragment of the *Tazkirah* of *Daulatshāh* extending from the second notice of class vi. to near the end of the work. In the margins of the

same folios are written Jāmī's *Tuḥfat ul-Ahrār* and *Subḥat ul-Abrār*, imperfect at beginning and end.

Maulānā Kāsim Kāhī Miyānkālī Kābulī, whose original name was Abul-Kāsim Najm ud-Dīn Muḥ., spent most of his life in India under Humāyūn and Akbar, and died in Agra, at the age, it is said, of a hundred and ten years, A.H. 988. The date was fixed by his contemporary Faiẓī in the chronogram *دوم از ماه ربیع الثانی*, quoted in *Haft Iklim*, fol. 571, and *Mir'āt ul-'Ālam*, fol. 491. A chronogram for A.H. 984, given in the *Riyāz ush-Shu'arā*, fol. 384, viz. *از جهان رفت قاسم*, is stated by *Badā'unī* vol. iii. p. 172, to have been composed by Ghazālī on a false rumour of the poet's death. See also Blochmann, *Ain i Akbari*, p. 566, and *Haft Āsmān*, p. 107.

P. 736 *b*. "Iṣmat of Bukhārā, who died A.H. 829." A later date for the death of Iṣmat, A.H. 840, is given in *Ḥabīb us-Siyar*, vol. iii., Juz 3, p. 91, where it is fixed by the chronogram *تبت*. It is adopted in the *Riyāz ush-Shu'arā*, fol. 297, and the *Khulāṣat ul-Afkār*, fol. 196.

P. 738 *a*. "Mir Yahyā Kāshī died A.H. 1074." Read A.H. 1064. See p. 1002 *a*.

Shaikh 'Abd ul-Aḥad, takh. *Vaḥdat*, known as Miyān Gul, was the son and successor of Shaikh Muḥammad Sa'id, a spiritual teacher who lived in Sirhind, and died, according to the *Mir'āt ul-'Ālam*, fol. 448, A.H. 1071. 'Abd ul-Aḥad is spoken of as still living in *Mir'āt i Jahān-numā* (c. A.H. 1090). See also *Riyāz ush-Shu'arā* under *Gulshan*, and the *Oude Catalogue*, p. 130.

P. 738 *b*. *Mujrim* was the *takhalluṣ* of Kulī Khān Beg B. Ḥasan Sulṭān Shāmlū, who went to India with Taqī Aḥadī, and died there A.H. 1020. His *Divān* was arranged by the latter. See *Riyāz ush-Shu'arā*, fol. 420.

P. 741 *a*. "Shabistān i Nikāt." See

Dr. Ethé's edition, *Fattahi, das Schlafgemach der Phantasie*, 1868.

P. 743 *b*, xvi. "Naṣirā i Hamadānī." Khwājah Naṣir ud-Dīn B. Khwājah Maḥmūd Hamadānī went to India and stayed some time at the courts of Akbar and of Kuṭub-shāh. Taqī Aḥadī met him in Shirāz A.H. 1015. See *Riyāz ush-Shu'arā*, fol. 456, and the *Oude Catalogue*, p. 512.

P. 747 *a*. *Maḳāmat i Ḥamidī*. This work has been published in Lucknow, 1879.

P. 748 *b*. Kilij Ṭamghāj Khān. According to *Amīn Rāzī*, fol. 576, this prince, whose name was Kilij Ṭamghāj Khān Ibrāhīm Khān B. ul-Ḥusain, made for a long time Samarkand the seat of his empire and the gathering place of the learned. One of his coins struck at Samarkand, A.H. 558, bears the name of Rukn ad-Dunyā vad-Dīn Ṭafghāj (*sic.*) Khān. See *Collections Scientifiques de l'Institut des langues orientales*, St. Petersburg, p. 226, Schefer, *Ambassade au Khwarezm*, p. 278, and Raverty, *Ṭabaqāt i Nāsirī*, p. 908.

P. 765 *b*. Shaikh 'Ināyāt Ullah Kanbū, of Lahore, died in Delhi on the 19th of Jumāda I., A.H. 1082, at the age of sixty-five. *Tārīkh i Muḥammadi*, from 'Amal i Ṣāliḥ.

P. 768 *a*. Minūchihr Khān is noticed in the 'Ālamārāi as holding the governorship of Mashhad at the time of Shāh 'Abbās' death (A.H. 1038). He had succeeded in that office his father Karchaghāi Khān, deceased A.H. 1034, and held it, as stated in *Kiṣāṣ ul-Khākānī*, fol. 145, until A.H. 1074, when he was deposed by 'Abbās II. The tribe of the Chamishkazak and their head Yūsuf Sulṭān are also mentioned by Iskandar Beg at the end of the 'Ālamārāi, fol. 424 *b*.

P. 775 *a*. "Shāhid i Ṣādiḳ." Muḥammad Ṣādiḳ Zubairī Iṣfahānī Azādānī, commonly called Mirzā Ṣādiḳ Minā, died in Bengal, A.H. 1061, at the age of forty-three. He

was the paternal uncle of Muḥammad Ṭahir Naṣirābādī, author of the *Tazkirah*, who notices him, fol. 58. *Tārīkh i Muḥammadi*, fol. 197.

P. 778 *a*. 'Abd Ullah Khān Uzbek, the greatest of the Shaibānī princes, took Bukhārā A.H. 964, and held the khanship A.H. 991—1006. See Howorth, vol. ii. part 2, p. 733, and Vambéry, *Hist. of Bukhara*, p. 284.

P. 778 *b*. Muḥammad 'Alī Beg was sent by Shāh Ṣafī to Shāhjahān A.H. 1041. See *Padishāh Nāmah*, vol. i. p. 433.

P. 781 *b*. Sayyid Muẓaffar, of Golconda, passed into the service of Aurangzib and died A.H. 1096. Mādunā Pandit, Vazīr of of Abul-Ḥasan Kutubshāh, was put to death by that king A.H. 1097. *Tārīkh i Muḥammadi*, foll. 238, 229, 230.

P. 786 *b*. 'Abd ur-Rashīd Dailamī. This celebrated penman, better known as Akā Rashīd, was the sister's son of Mir 'Imād. He went to India, where he founded a school of calligraphy, and died in Agra A.H. 1085. *Tārīkh i Muḥammadi*, fol. 222.

P. 787 *a*. Kwājah Shihāb ud-Dīn 'Abd Ullah Marvārīd, takh. Bayānī, son of Khwājah Muh. Kirmānī, began his official career as Ṣadr under Sulṭān Ḥusain Mirzā, who soon raised him to the rank of Amir, and, upon the decease of Mir 'Alī Shir, entrusted to him the royal signet. After the death of his sovereign, he retired to private life, and died A.H. 922, leaving a *Divān*, a *Khusrau Shirin*, a collection of *Rubā'īs* entitled *Mūnis ul-Aḥbāb*, and a *Tarassul* or epistolary. See *Ḥabib us-Siyar*, vol. iii., Juz 3, p. 330. *Sām Mirzā*, fol. 59, adds to the list of his works two histories of Shāh Ismā'īl, one in prose, the other in verse, the latter unfinished. See also *Haft Iklim*, fol. 121, *Baber's Memoirs*, p. 189, and *Riyāz ush-Shu'arā*, fol. 76.

P. 792 *a*. Shaikh Abul-Khair B. Shaikh Mubārak died A.H. 1019 at the age of fifty-two. *Tārīkh i Muḥammadi*, fol. 138.

P. 796 *b*, ix. Murshid Kuli Khān Tabrizī, takh. Makhmūr, originally called Mirzā Lutf Ullah, and son-in-law of Shujā' ud-Daulah, Nāzim of Bengal, died A.H. 1164. *Tārīkh i Muḥammadi*, fol. 313.

P. 797 *a*, vi. Khwājah Abul-Vafā Firish-tah lived, according to Ilāhi, under Humāyūn. *Oude Catalogue*, p. 83.

P. 799 *b*. II. Foll. 102—241. The contents of this column and the first half of the next have been accidentally transposed; they refer to the latter part of the next following MS., Add. 6590, more briefly described p. 800 *a*, ii.

P. 811 *b*. "Add. 7707, dated A.H. 27," etc. Read A.H. 87, probably for A.H. 1087 (A.D. 1676).

P. 812 *a*. According to the anonymous history described p. 1062, Or. 1566, the Atābak Nuṣrat ud-Dīn of Lur came to the throne A.H. 696 and reigned forty years.

P. 813 *b*. Faṣiḥī Jurjānī lived at the court of Kaikā'ūs in Ṭabaristān (A.H. 441—462). See *Daulatshāh*, i. 17, *Haft Iklim*, fol. 466.—Zamirī is spoken of by Takī Kashī, *Oude Catalogue*, p. 27, as living. He died, according to the *Riyāz*, fol. 272, in the beginning of the reign of Sulṭān Muḥammad (A.H. 985—994.)

P. 814 *a*. Anīs ul-'Ushshāk, traduit et annoté par C. Huart, *Bibliothèque de l'Ecole des Hautes Etudes*, fasc. 25.

P. 816 *a*. Khwājah Muḥammad Dihdār stayed many years at the court of Burhān Nizām Shāh, who made him Nāzir of his kingdom. After the death of that prince's successor (A.H. 972) he retired to Sūrat, where he died A.H. 1016. See *Mi'yār i Sālikin*, fol. 429.

P. 817 *a*. Murtaẓā Kuli Khān, Kurchī Bāshī, was put to death by Shāh 'Abbās II., A.H. 1074. See *Kiṣaṣ ul-Khākānī*, fol. 146.

P. 819 *a*. Ḥairānī, of Hamadān, lived under Shāh Ṭahmāsp. See *Sām*, fol. 164, *Haft Iklim*, fol. 425, *Riyāz*, fol. 120.—Saifī (Amīr Yadgār Beg) died, according to Takī

Kāshī, A.H. 870. Oude Catal., p. 20, and St. Petersburg Catal., p. 311.

P. 821 *b*. "Mir 'Abd ul-'Al . . . must have died about A.H. 1026." Read A.H. 1126.

P. 822 *a*. "Ḥakīm Timūr Shifā'ī." Timūr is only a scribe's mistake. The correct reading is حكيم مخنور "the eloquent Ḥakīm."

P. 823 *b*. "Add 16,703." Read Add. 16,708.

P. 826 *a*. Shaikh 'Alī B. 'Abd ul-'Al, the celebrated Mujtahid, died under Ṭahmāsp, A.H. 940. Jahān-arā, fol. 217, Lubb ut-Tavārikh, fol. 185, Ḥabīb us-Siyar, vol. iii., Juz 4, p. 114.

P. 830 *a*. Muḥsin Kāshī was still alive A.H. 1105. His Kalimāt Nuriyyah was composed, as stated by him at the end, in that year. The work consists of sixty Sufi apophthegms in Arabic with Persian comments. See Add. 7529, foll. 139—167, Arabic Catalogue, p. 399 *b*.

P. 834 *b*, xxv. "Maḳṣad ul-Aḳṣā by 'Azīz un-Nasafī." Shaikh 'Azīz Nasafī was a learned divine and Ṣūfī living in Bukhārā. He fled before the invasion of Chingiz Khān and settled in Abarḳūh, where he died A.H. 661. His work Kashf ul-Ḥaḳā'ik is described as containing the quintessence of the esoteric doctrines scattered through the four hundred volumes of Shaikh Sa'd ud-Dīn Ḥummūy. See Majālis ul-'Ushshāḳ, fol. 88.

The Persian version noticed by Haj. Khal., vol. vi. p. 90, under Maḳṣad ul-Aḳṣā, is the translation of another work similarly entitled, but of a very different character, which has been described p. 144 *b*.

P. 837 *a*. "An account of the Indian coins." Another copy, with the same appendix on Nādir Shāh, is noticed p. 916 *a*.

P. 840 *a*. Muḥammad Beg Khān Hamadānī served, after the death of Najaf Khān, under Mahājī Sindhiyah, whom he left to go over to Partāb Singh of Jainagar. He fell in a battle fought between those two chiefs, A.H. 1201. Tārīkh i Muẓaffarī, fol. 454.

P. 840 *b*, v. Ismā'il Shāh Kirmānī, an eminent physician at the court of Timūr Ḥabīb us-Siyar, vol. iii., Juz 3, p. 92.

P. 842 *a*. Ḥakīm Muḥammad Sharif Khān died A.H. 1220. Zubdat ul-Gharā'ib, fol. 241.

P. 854 *a*. Nairang i Zuhūr, an account of Indian castes, is mentioned as one of the works of Zulfakār 'Alī, takh. Mast, who compiled a Tazkirah entitled Riyāz ul-Vifāḳ in Benares A.H. 1229. Oude Catalogue, p. 165.

P. 857 *b*, i. Amīr Ḥaidar Balgrāmī, a grandson of Mir Ghulām 'Alī Azād. See p. 1070 *b*, ii.

P. 860 *a*. "The battle of Pānipat, A.H. 1161." Read A.D. 1761, A.H. 1174.

P. 862 *a*, ii. "Sayings of Bahā ud-Dīn Naḳshaband." This work in one of the sources of Karāmāt ul-Auliya (p. 974 *a*), where it is designated by the title of Anis ut-tālibīn.

P. 862 *b*, vi. Khwājah 'Abd ush-Shahīd, grandson of the celebrated Naḳshabandī Shaikh, Khwājah Ahrār, was born in Samarḳand. He went to India under Akbar, A.H. 966, and died in his native place shortly after his return, A.H. 983. See Badā'unī, vol. iii. p. 40, Ṭabaḳāt i Shāhjahānī, fol. 189, and Blochmann, Ain i Akbarī, pp. 423, 539.

P. 864 *a*. "A metaphysical tract on the degrees of existence." Another copy occurs in a MS. dated A.H. 860, Add. 7487, foll. 61—64 (Arabic Catal., p. 191 *a*). The subscription names also Sayyid Sharif Jurjānī as the author.

P. 865 *a*. Akhlāḳ i Sulṭānī. An extract from that work, and a table of the twenty Bābs into which it is divided, are found in Or. 1844, fol. 247, with the heading اخلاق السلطانية المحمدية

P. 868 *b*. "Kisā'ī born A.H. 391." This date, found in the Museum copy of the Riyāz ush-Shu'arā, is due to a clerical error. The date given by 'Aufī is 341. See Dr. Ethé, Verhandlungen der Münchener Akademie, 1874.

P. 872 *b*. "Ḥadīkat uṣ-Ṣafā." The author is Yūsuf 'Alī B. Ghulām 'Alī Khān, who lived in Bengal under 'Alī Virdī Khān, and compiled the work from A.H. 1170 to 1184. His autograph copy is in the Bodleian Library. It is divided into a Muḥaddimah, three Mujallads, and a Khātimah.

P. 886 *a*. "Aḥsan ut-Tavārikh." Ḥasan Beg B. Muḥammadi Beg Khākī Shīrāzī, author of Muntakhab (or Aḥsan) ut-Tavārikh, died in Patna, Ṣafar A.H. 1022. Tārikh i Muḥammadi, fol. 141.

P. 895 *a*. "Ninety-two years of age in A.H. 1090." Read A.H. 1190.—The author of Tārikh i Muḥammadi is probably the historian referred to p. 944 *b* as Mirzā Muḥ. Ṣāhib, son of Mu'tamad Khān.

P. 905 *a*. Timūr Shāh died, as stated in the Ḥūsain Shāhī, fol. 98, on the seventh of Shavvāl, A.H. 1207. The Tārikh i Muẓaffarī, fol. 339, and the Yādgar i Bahāduri, fol. 147, refer that event to A.H. 1206.

P. 923 *a*. The second volume of Iḳbāl Nāmah i Jahāngiri begins as follows: حمد و سپاس مر خدايا که مارا به توفيق هدايت ازى. See Or. 2061, fol. 37, and the Munich Catalogue, p. 92.

P. 929 *a*. "Takmilah i Akbar Nāmah." In the Tārikh i Muḥammadi, fol. 131 *b*, the author is called 'Ināyat Ullah B. Muḥibb 'Alī.

P. 938 *a*. Mir Mubārak Ullah Vāziḥ, a poet praised by Shīr Khān, fol. 169, rose to a command of 3000 men, and died A.H. 1129 at the age of seventy-two. Tārikh i Muḥammadi, fol. 249.

P. 939 *a*. "The author calls himself 'Ibrat i Zuhūr." From a note prefixed to the MS. 'Ibrat appears to have been the author's takhallus. But in the passage above referred to, viz. مسطراين اوراق عبرت ظهور, 'Ibrat-Zuhūr is no proper name, but merely an epithet of the preceding noun, the sense being: "the writer of these pages of manifest warning."

P. 940 *a*. "An anonymous work," etc. In

an extract noticed p. 1055 *b*, viii. the work is entitled Ṣaḥīfah i Iḳbāl.

P. 949 *b*. "Beglār Nāmah." The author's name, Idrāki Thatavī, occurs in a notice of the work, Or. 2073, fol. 4. Idrāki Beglārī, of the Turkish tribe of Arghūn, is mentioned in the Maḳālāt ush-Shu'arā, Add. 21,589, fol. 450, as the author of a Maṣnavī entitled چنبر نامه, composed A.H. 1010.

P. 956 *b*. "Gauhar i 'Ālam Tuḥfah li-Shāh 'Ālam." In a recent history of Kashmir noticed p. 1016 *a*, v., the above work, designated as Gauhar Tuḥfah i 'Ālamshāhī, is stated to have been written A.H. 1188 by Muḥammad Badī' ud-Dīn Abul-Ḳasim Aslam.

P. 961 *a*. "Laṭā'if us-Sa'adat." Mir Inshā Allah Khān was the son of Ḥakim Māshā Allah Khān, a favourite companion of Shujā' ud-Daulah and of Najaf Khān. He lived in Lucknow, where he frequented the literary assemblies of Prince Sulaimān Shikūh, and was equally skilled in Urdu and in Persian poetry. Anīs speaks of him (A.H. 1235) as still living. See Anīs ul-Aḥibbā, Or. 227, fol. 67, and Garcin de Tassy, Littér. Hind., vol. ii. p. 33.

P. 962 *a*. Ratan Singh, takh. Zaḥmatī, wrote A.H. 1216 a philosophical treatise entitled Jām i Gītinumā. See Or. 2068, fol. 12.

P. 975 *a*. "Riyāz ul-Auliya." In his Mir'āt i Jahānnumā, fol. 259 *b*, Shaikh Baḳā refers to the above work as his own composition.

P. 976 *a*. "Kalimāt uṣ-Ṣadiḳin." One of the authorities quoted in Tārikh i Muḥammadi, fol. 4 *b*, where it is ascribed to Maulānā Ṣadiḳ Kashmīrī, probably the author of the Tabakāt i Shāhjahānī (p. 1009 *b*).

P. 998 *a*. "Gharā'ib ul-Lughāt by 'Abd ul-Vāsi' Hansavi." This is the work subsequently re-edited in an improved form by Arzū. See p. 1030 *a*. 'Abd ul-Vāsi' wrote also a Persian grammar which has been

printed in Cawnpore, 1851. See Garcin de Tassy, *Littér. Hind.*, vol. i. p. 93.

P. 1001 *a*. "On the death of Muḥammad Ḥusain Mirzā." Muḥammad Ḥusain, one of the rebel Mirzās of Gujrāt, was defeated and put to death by Akbar A.H. 981. See Blochmann, *Ain Akbari*, pp. 325, 423.

P. 1002 *b*. "Sharaf ud-Daulah in the campaign of Ajmīr." This campaign is recorded in the *Tārīkh i Hindī* (Elliot, vol. viii. p. 43), where the commander is called Sharaf ud-Daulah Irādatmand Khān.

P. 1013 *a*, III. "Ḥājī Muḥammad A'zam." At the end the author is called Muḥammad A'zam Asadī Ḥāshimī. He is evidently identical with the writer whose history of Bahāwalpūr, composed about A.H. 1241, is noticed p. 952 *a*, II.

P. 1037 *b*, IV. Shaikh Kabīr, son of Shaikh

Munavvar Lāhaurī (died 1011), a learned divine of the reign of Akbar, was attached to the service of Murtaẓā Khān (died 1025), whom he accompanied to Kāngrah A.H. 1025. He died A.H. 1027, according to *Ṭabaḳāt i Shāhjahānī*, fol. 288, or, as stated in *Mir'āt ul-'Ālam*, fol. 453, A.H. 1026, in Aḥmadābād. See also *Badā'unī*, vol. iii. p. 106, and Blochmann, *Ain i Akbari*, p. 547.

P. 1041 *a*. "A history of the province of Sūrat." Read *Sūrāth*. This name, derived from *Surāshtra*, is applied to a district of Gujrāt, better known as Kāthiyāwār. See *Hunter's Imperial Gazetteer*, vol. v. p. 307.

P. 1061 *b*. "Ḥadiḳāt ul-Auliya, written A.H. 1068." The date of its composition must be earlier, for it is one of the authorities quoted by Muḥammad Yūsuf in his *Munta-khab ut-Tavārīkh*, A.H. 1056. See p. 124 *b*.

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SCHEME OF TRANSCRIPTION.

ا = 'a, 'i, 'u.	چ = ch.	ذ = z.	ض = z.	ع = 'a, 'i, 'u.
ث = ṣ.	ح = h.	ش = sh.	ط = ṭ.	غ = gh.
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1622	1006	1667	928	1712	1011
1623	953	1668	935	1713	883
1624	896	1669	935	1714	911
1625	907	1670	934	1715	902
1626	1005	1671	1008	1716	948
1627	884	1672	933	1717	995
1628	909	1673	1009	1718	959
1629	943	1674	934	1719	986
1630	977	1675	934	1720	963
1631	951	1676	933	1721	974
1632	956	1677	941	1722	988
1633	957	1678	987	1724	949
1634	955	1679	928	1725	985
1635	904	1680	933	1726	914
1636	903	1681	932	1727	903
1637	903	1682	932	1728	889
1638	903	1683	934	1729	1005
1639	1007	1684	882	1730	1005
1640	935	1685	949	1731	885
1641	989	1686	980	1732	912
1642	936	1687	938	1733	1012
1643	984	1688	916	1734	1004
1644	930	1689	910	1735	985
1645	931	1690	989	1736	907
1646	930	1691	917	1737	920
1647	932	1692	968	1739	983
1648	931	1693	952	1740	1012
1649	886	1694	925	1741	1013
1650	906	1695	991	1742	1014
1651	937	1696	1011	1743	1014
1652	897	1697	1011	1744	1014
1653	897	1698	913	1745	974
1654	894	1699	948	1746	975

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1755	1019
1756	973
1757	1020
1758	889
1759	1021
1760	890
1761	1022
1762	1024
1763	1026
1764	925
1765	1004
1766	888
1767	922
1768	923
1769	923
1770	885
1771	1028
1772	925
1773	889
1774	981
1775	996
1776	986
1777	999
1779	990
1780	952
1781	961
1782	921
1784	900
1785	982
1786	883
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1797	1000
1798	956
1799	955
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1801	996
1802	959
1803	968
1804	971
1805	936
1806	972
1807	988
1808	992
1809	987
1810	894
1811	978
1812	961
1813	997
1814	949
1815	950
1816	938
1817	907
1818	967
1819	966
1820	913
1821	962
1822	963
1823	964
1824	895
1825	969
1826	894
1827	926
1828	1005
1829	950
1830	950
1831	950
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1848	965
1849	976
1850	943
1851	1000
1852	1001
1853	1001
1854	929
1855	960
1856	984
1857	921
1858	1031
1859	882
1860	1032
1861	1032
1862	958
1863	918
1864	917
1865	1033
1866	981
1867	936
1868	972
1869	979
1870	970
1871	895
1872	954
1873	971
1874	1004
1875	908
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1887	881	1936	936	1990	1041
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1891	994	1940	1035	1994	983
1892	935	1941	1036	1995	965
1893	936	1944	992	1996	979
1894	936	1945	996	1998	890
1895	942	1947	1037	1999	926
1896	942	1948	1001	2000	969
1897	928	1951	903	2001	972
1898	941	1952	1037	2002	999
1899	937	1953	1038	2003	1002
1900	940	1954	1038	2004	1003
1901	906	1955	970	2005	941
1902	931	1956	902	2006	904
1903	906	1958	883	2007	882
1904	1034	1960	885	2008	918
1905	957	1961	1038	2009	982
1906	990	1962	1038	2011	990
1907	991	1963	1039	2012	997
1908	1035	1964	1039	2013	997
1909	887	1965	1039	2014	1041
1910	987	1966	886	2016	1043
1911	998	1968	1039	2017	1043
1912	998	1969	885	2018	985
1913	995	1970	899	2019	917
1917	916	1971	906	2020	995
1918	980	1972	1040	2021	961
1919	954	1973	965	2022	1003
1920	969	1974	1040	2023	988
1922	1006	1975	885	2024	923
1923	907	1976	950	2026	990
1924	908	1977	956	2027	968
1925	901	1979	1040	2028	996
1926	902	1980	1040	2029	918
1927	902	1981	1040	2030	958
1928	901	1982	1040	2031	1044
1929	921	1983	892	2032	1003
1930	994	1984	977	2038	994
1931	947	1985	959	2039	919
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1933	940	1987	991	2041	928
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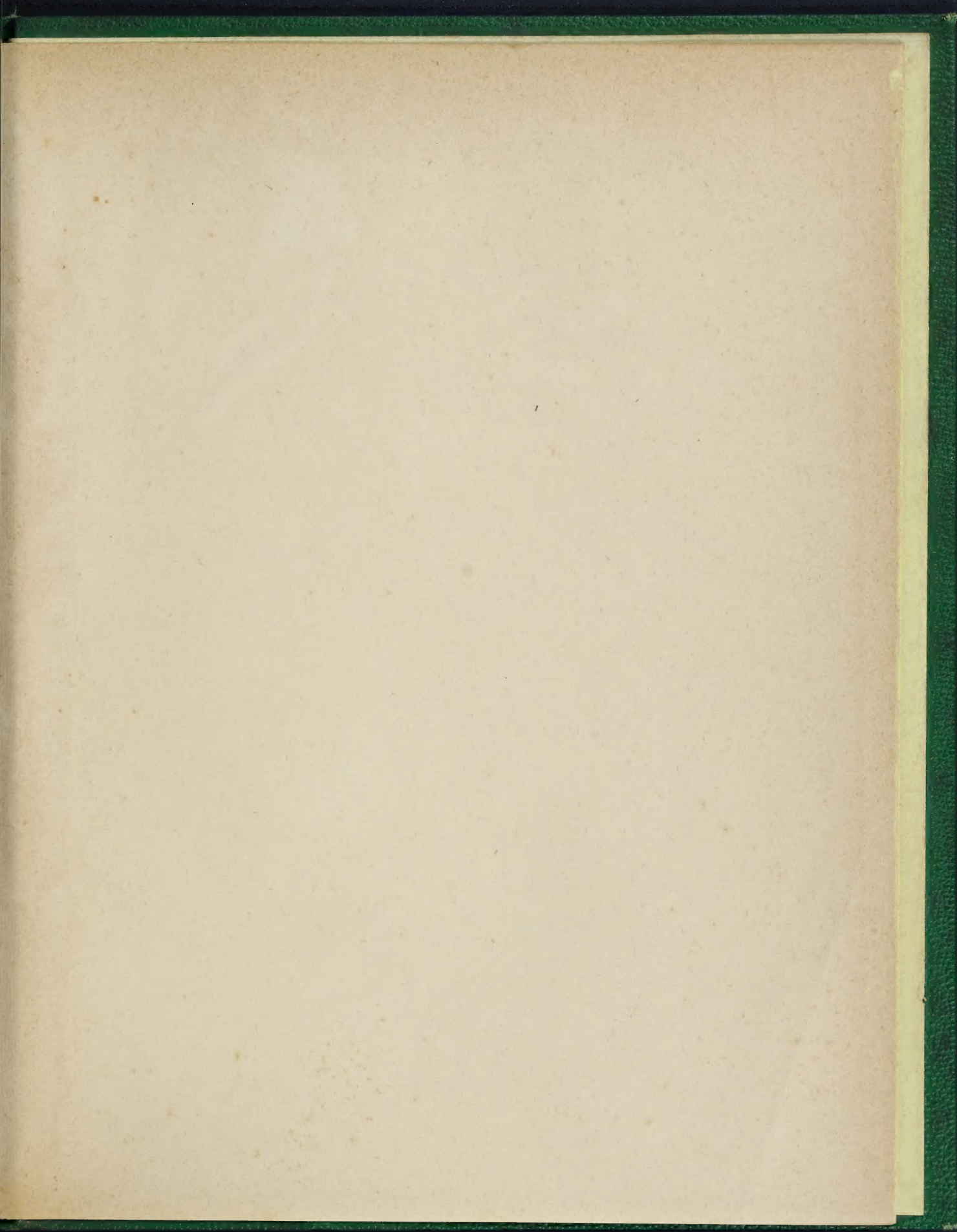
Rich.	Museum.	Rich.	Museum.	Rich.	Museum.
15	Add. 7642-44	34	Add. 7668	108	Add. 7735
16	7626	35	7639	109	7736
17	7627	36	7641	110	7780
18	(wanting)	37	7659	111	7768
19	7712	38	7661	112	7729
20	7658	39	7725	113	7770
21	7650	40	7653	114	7771
22	7657	41	7654	115	7728
23	7649	68	7535	116	7809
24	7666	98	7724	117	7758
25	7638	99	7740	118	7808
26	7630	100	7751	119	7766
27	7631	101	7752	120	7781
28	7635	102	7753	121	(wanting)
29	7634	103	7754	122	7761
30	7622	104	7755	123	7763
31	(Turkish)	105	7742	124	7764
32	7655	106	7743	125	7762
33	7651	107	7734	126	7765

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127 . . .	Add. 7789	161 . . .	Add. 7790	320 . . .	Add. 7712
128 . . .	7803	162 . . .	7807	321 . . .	7711
129 . . .	7806	163 . . .	7819	322 . . .	7621
130 . . .	7804	164 . . .	7822	323 . . .	7717
131 . . .	7799	185 . . .	7930	324 . . .	7704
132 . . .	7773	244 . . .	7602	325 . . .	7705
133 . . .	7774	245 . . .	7603	326 . . .	7695
134 . . .	7747	246 . . .	7601	327 . . .	7706
135 . . .	7739	247 . . .	7608	328 . . .	7698
136 . . .	7800	248 . . .	7605	329 . . .	7709
137 . . .	7810	249 . . .	7614	330 . . .	7715
138 . . .	7811	250 . . .	7610	331 . . .	7612
139 . . .	7738	251 . . .	7609	336 . . .	7778
140 . . .	7732	252 . . .	7606	351 . . .	7689
141 . . .	7812	253 . . .	7607	352 . . .	7692
142 . . .	7767	254 . . .	7611	353 . . .	7691
143 . . .	7733	260 . . .	7435	354 . . .	7685
144 . . .	7818	263 . . .	7440	368 . . .	7744
145 . . .	7791	274 . . .	7429	369 . . .	7745
146 . . .	7792	276 . . .	7682	370 . . .	7746
147 . . .	7813	277 . . .	7678	371 . . .	7817
148 . . .	(wanting)	278 . . .	7684	372 . . .	7673
149 . . .	7749	279 . . .	7686	373 . . .	7669
150 . . .	7814	280 . . .	7683	374 . . .	7676
151 . . .	7798	281 . . .	7687	375 . . .	7619
152 . . .	7815	282 . . .	(wanting)	376 . . .	7677
153 . . .	7797	285 . . .	7679	377 . . .	7674
154 . . .	7748	286 . . .	7680	378 . . .	7675
155 . . .	7756	314 . . .	7718	384 . . .	7796
156 . . .	7783	315 . . .	7712	385 . . .	7938
157 . . .	7794	316 . . .	7617	387 . . .	7827
158 . . .	7816	317 . . .	7616	390 . . .	7721
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